No. 19

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the preas." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meditags, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting indents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journa Intelligence from the Sphere of Light.

BY HUDSON TUTTLE.

Was it a dream or reality? Did Sleep approach so near its sister. Death, as to allow the veil to be turned aside? It began in peaceful slumber, and I felt the scenes of earth melt out of consciousness, while a strange exhilaration, peaceful and delightful, came over me. There were changing flashes of color rivaling the rainbow, coming and going in receding circles, and then a misty brightness, out of which slowly came, as though the cloudiness were material in the hands of an artist, a form which I recognized as our mother. A score or more of years had passed since the fateful hour when we gathered around her couch, too distressed to weep, and awed by the presence of the sileat messenger. Wasted by painful sickness, she was at last free from pain, and a smile of Joy came over her pale face when she knew it was soon to be over. We thought her dead, for her eyes closed and her breath ceased, when she repeated with a voice sweet as music:

Begint spirits await to welcome me home.

To that blisadir regions.

Too need have no most decad. "replied by a grade of the indical to my old galax." In this was considered to the control of years have been accorded to the control of the c

mind that I lost consciousness of exerything else. Oh! it was such a delicious sense of comfort and of rest! I was so very weary; I had been so tortured by pain that to be free was indescribable happiness. I had heard them say I was dying, and I expected the dread moment with forboding. It surely must soon come, yet I thought I had not reached it. The darkness began to lighten, and I thought the morn was breaking. An intense thrill of delight filled my being and the light grew stronger. I continued to rest and a new strength came to me. I am getting well again, I thought, and, perhaps, when the morning comes I shall surprise my friends and children by at once arising from when the morning comes I shall surprise my friends and children by at once arising from my couch. The light streamed in with a soft and a refreshing warmth. There were no walls to prevent its passage. I was doating in a cloud of light, borne gently and softly as a weary child on its mother's breast. Then out of the light, as though it had formed it-self into shape and substance, I saw three friends, long since dead, and my own blessed mother. To meet them did not appear strange to me, yet I know they were flot of earth. When they came around me, taking my bands in theirs, and caressing my forehead. I was surprised at their beauty and sweetness of expression. They read my thoughts, and answered:

surprised at their beauty and sweetness of expression. They read my thoughts, and answered:

"Yes, truly we are of the dead; and you will-find that dying means to live."

"I thought! was dying; they told me so," I said, laughing at the absurdity. "But I have become well, never so well since a child. It is a joy to breath, and feet the fresh life come coursing through my veins. But why do you smile," I asked. They replied: "Do you not know that your new life means death? How much have you to learn, our sister."

"Yes, I have overything to learn, and my life has been full of cares."

"They have been for others," they replied. "And such are treasures in heaven. For us to learn is not labor. If we bring ourselves into the proper condition of receptivity, knowledge flows into our minds. There is no effort, no wearisome study. We may know all that the highest intelligence knows if we are in the right condition." I replied, "for there is need."

"Be not in haste, our sister," said they gently: "there is time, and you must have repose. The pain you have endured reflects on your spirit, and you have endured reflects on the change I so feared," I said again, smilling at the absurdity of the idea. When did I pass the limits of earth life, and why do I lose sight of fny friends?

"You need have no more dread," replied my darling mother. "You do not see them be-

at the absurdity of the idea. When did I pass
the limits of earth life, and why do I lose
sight of my friends?
"You need have no more dread," replied my
darling mother. "You do not see them because we are far away from them. It would
not be well for you to remain and witness
their sorrow. We have taken you away, that
you may first recover and grow strong."
As I felt the swift motion, which I had not
before observed, for it had been to me the
gentle rock of sustaining arms, I asked: "Am
I to be taken away so far I cannot return?"
"Fear not, child," she replied in her old
way; "fear not, for whatever we justly demand is granted to us. The craving of the
heart is not left unanswered. Presently it
will be all made plain to you."
We were drawn onward as by the tide of a
great river, and I saw countless others coming and going, as though on swift errands.
Then we paused on an eminence, overlooking
a sea of amathyst on our right, and a vast
plain on our left. The sky was softest purple, and the light fell with indescribable
mellowness over all—there was happiness in
the air, and those we greeted were radiant.
No words can describe, what I saw, or my
rapidly changing emotions. There is nothing on earth with which to compare the
landscape. The softest earthly colors are
opaque in comparison, and the clearest sky a
murky cloud. Overcome I wept for joy, and
my companions werp with me.
"Oh!" exclaimed one. "how sweet to know
that this is the reality; no-more doubts, nor
forebodings; no more fears, nor distress; a
life that of itself is the highest pleasure, and
yleds us heaven."

I started at the word, for it recalled a tide
of beliefs: "Heaven" who are

done. They who can be unselfish under the coarse influences of earthly life, how grand must be their career under the purer conditions which here prevail."

As we conversed there came one from an other group, tall, beautiful and radiant with light, and with him his companion more exquisitely beautiful than himself. They invited us, and we went to their abode. "How beautiful you are," I exclaimed involuntarily to her.

"I am glad;" she replied, "for to be truly beautiful means that the thoughts are right and true, for they mould the features and through them gain expression; but it requires time, a great length of time."

"How long have you been here?" I ventured to ask.

"Many hundred years, I scarcely know how learn"

'Many hundred years. I scarcely know how

"Many hundred years. I scarcely know how long."
"And you grow not old here?"
"We grow not old. The spirit knows not age. It is not limited by duration. It is an eternal now, concentrating the past and awaiting the future."

age. It is no infinite by duration. It is a not evental now, concentrating the past and awaiting the future."

I had not seen myself since the change. I put my hand to my face; it was smooth and unwrinkled. A happy ripple of laughter came from my companions. He who had come for us said: "Dear Sister, you left those with your body. The pure spirit has not the wrinkles of care or of age."

I looked at him as he speks and my attention was called to his robe. I had not thought of this subject before. I had been so eagerly watching the faces of my companions, I had not thought of their garments, or of my own. What a change! What was this raiment? I cannot describe it. It was a drapery as of a cloud, and its color depended on the spiritual condition of the wearer. I was glad that mine was azure, for that was the color of my companions, and thus I knew! Was like them. What was it? A cloud or woven light? It fell around me soft and warm, and with a inxurious coolness contrasting with the burning of the fever I had so recently escaped. How different from the roughness of the old garments was this fleecy robe, glinting and reflecting the light.

As we conversed there came a spirit who, paused in front of us, dark and suller. His raiment was sombre and grim. like his

As we conveyed there came a spanned in front of us, dark and suits and grim. I raiment was sombre and grim. like his thoughts. "Can you tell me where heaven is?" he grumbled. "I paid a preacher to gain it fug me; and now having lost all else, I want

"Plor brother," replied the elder, "you search for what you can never find outside of yourself."
"You are a deceiver!" he muttered as he fied

"You are a deceiver!" he muttered as he fled away.

The elder brother gazed after him sadly, and turning said: "On earth he was a miser, and who can count the years before his regeneration? He sought wealth, trusting to others his religious and moral culties. The recording angel has written against his name not one charity, not one unselfish deed. He now must wander in self-torment, seeking and finding not."

"Was he of consequence on earth?" I asked, for he was proud and haughty in his degrad-

left, would have been painful and useless. You are now able to bear a full knowledge, and withdrawing our influence, you feel that of your family and friends. I will go with you and you will find what I tell you is true, and will bless is for our thoughtfulness."

We were poised, as it were, over a promontory beyond which the earth hung in space, as the full moon in a summer sky. Beyond were the stars. I was aghast at the journey, and fearful of the abyss which seemed deep as infinitude. While I trembled it was passed. I was in my old home. A great flood of human memories came over me. How I lowwere the stars. I was against at the jointey, and fearful of the abyse which seemed deep as infinitude. While I trembled it was passed. I was in my old home. A great flood of human memories came over me. How I loved the dear familiar walls, the chairs, the glowing fire and more than all the family group. My husband sitting with head bowed in his hand, my daughter performing the tasks that had been mine; my little boy and girl at play; the babe salesp. There were tears in my eyes as I turned to my companion for strength to hear: "Did I not leave my body? Was there not a funeral? Why is it so quiet if I have truly passed the ordeal?" "Listen. It was October when you passed away. The bright foliage of the trees then burning in scarlet and gold, has been blown away by the blasts of winter and the snow covet the earth with its jey shroud. All you think of, has been done. It is finished. Were you to go to the churchyard you would find a mound by the side of relatives gone be-

you think of has been done. It is finished. Were you to go to the churchyard you would find a mound by the side of relatives gone be-fore."

fore."

It was so unreal and absurd I was bewildcred, and laughed at my misunderstanding;
to weep the next moment when I saw my
family. I went to my husband and placed
my hand on his head and called him by name. family. I went to my husband and placed my hand on his head and called him by name. I called with all my strength to learn that my lips gave no sound audible to his ear, and that my touch was imperceptible. Then I turned to my daughter, and threw my arms despairingly around her. She was singing a song we sang together, and continued unheeding my embrace. Oh! how keen the grief when I found I was not known in my own old shome. I who had come from such a distance, my heart besting with love found no response! My daughter finished her song, and her eyes filled with tears. I read her thoughts for they were of me. "Mother!" she was saying, and I responded. It was the 'call I had

were of me. "Mother! Mother!" she was saying, and I responded. It was the 'call I had heard beyond the bars of heaven! I could not bear it, and my companion said as she again placed her arm around me:

"Come, my sister, you can do no good here. There is your child sleeping in its crib. It is cared for as by yourself. Kiss it and we will go. Be assured whenever you are wanted here you will feel the desire.

I kissed my child. "Let me stay," I pleaded; "I want to sit in my old place in that vacant chair. Then I will go.

"As you will, and I swill endesvor to impress your daughter with some itsy of sunshine."

mother | mother | it was my youngest daugh mother mother. It was my youngest daugh ter, who had grown almost to womanhood. knew by her cry that she was in mortal pain and yielding to the attractions I was soon with her. She was motionless on a couch surrounded by her relatives, and her cousin held her cold hand. "It is all over," they said

"Can it be?' I eagerly asked. "Oh! can it be that the time has already come when I am to have one of my children with me? To have one of them who will know me, and converse with me? Oh! heavenly Father, I thank thee for this answer to my incessant prayer." Then I looked closely and saw that the great trandition was approaching. I could not assist; I could only stand by her side and receive her. She seemed asleep, which I fully understood from my own experience. Slossly the spirit left the insensible body, and as I saw my spirit dangher recovering her enses, I drew near and whispered, "Claribel." She opened wide her blue eyes, and I knew she saw me. I threw my arms around her and wept with gladness. "Darling Claribel." Do you not know me, your mother? "Dearest mamma," she said, with her old amile, "know you dear!" who you not know? I asked apprehensively. "Know! what mean you?"

smile. "know you? Why, you are younger, but the same. Where have you been so long? We thought you dead?"

"Bo you not know?" I asked apprehensively.

"Know! what mean you?"

"I dead?" she replied with a laught which recalled her childhood, throwing her arms gracefully over her head. "Look you, mamma, how far from it I am. I have been-wretchedly siek and in such fiery pain, but it is over, and I am perfectly well."

We drew to one side and she then turning saw the friends, weeping, and her body on the couch.

"Why do they weep?" she asked, "and who is that ou thy couch? I am confused, for it is like another self."

"They are weeping for your loss, and that form on the couch is yours."

"Am I to return to it? What am I to do, dear mother?"

"No, you will need it no more. I our life is now with me and the angels."

"What mean you mother, by saying you and I are dead?"

"That we are, my child. That is, what people call dead."

"I do not understand," she replied musingly. Then going to to her cousin's side, who was still holding her physical hand, she cald: "Cousin Frank, what are you weeping for? Io you not see how well I am?".

He did not hear her words, and she spokagain, playfully patting his face. Then she saw that she was no longer able to be heard or felt, and threw herself in my arms, weeping violently. I soothed her as best I could, upbraiding myself with foolishly teaching her the ways of our life before she was able to receive. "My child," I said, "how glad I am to have you again with me. They will all come to us socker or later. Now we will go to my home, for it is not well for you to remain. After a time you will be instructed in these mysteries."

I attempted to go, but found that sithough I could depart alone, I could not bear Claribel, and she sure we will so to my home, for it is not well for you to remain. After a time you will be instructed in these mysteries."

I attempted to go, but found that sithough I could depart alone, I could not bear Claribel, and she saw the beauty and perfection everywh

I said I would not visit earth

ed, for the pain was greater than the pleasure. Even when called, I refused. "My husband," they said, "was about to wed again."
"It is well," I replied; "his is the rough carth-life, hard to walk alone. If he so desires, I ought to be willing or I should have gone. It would have seemed strange, indeed, to have visited my old home, and found another in my piace. It would have emphasized my death to me. Thinking the matter over, I exid:

"No! I will not go. Let them be happy. I will not enter their sphere."
What years after the message came that he was soon to join, me. I hastened to his side. When I reached hish had already nearly passed through the transition, and had regained his spiritual perceptions so that when I came he at once knew me, and opened wide his arms to receive me. The years were hiotted out. We were again to each other all we had ever been. By intuition he knew that he had met the change, and the first words he had in the change, and the first words he had net the change, and the first words he said to me were:

"I am so glad the weary watch is over. I knew heaven me not so large I could not find you, but I did not expect so soon to meet you. It was like you to come and I ought to have expected it.

"I heard your call," I replied, "and housen.

Criticisms of the Press Upon Matthew Arnold's Lecture Upon Emerson.

Arnold's Lecture Upon Emerson.

Mt. Arnold's lecture on Emerson appears to have been a great success, and is itself the most complete refutation that could have appeared of the silly story that it was some "old" thing which he had brought over to "anload" on the American literary market. It is, in fact, a beautiful and delicate piece of criticism, such as no other Englishman or Americao, save perhaps Lowell, could have produced, in the course of which he succeeded in doing what few critics attempt and still fewer achieve—we mean, in giving a just estimate of his subject's place in philosophy and literature (necessarily a lower one than that which most of his admirers would insist upon) to an audience made up in large part of these admirers, and yet so as to please and delight everybody who heard him. His comparison of Emerson to Marcus Aurelius," as not so much a philosophy-maker as "the friend and aider of those who would live in the spirit," was a singularly happy critical suggestion.—Nation, Dec. 6, 1883.

Whether we agree or not with Matthew would resilied.

suggestion.—Nation, Dec. 6, 1883.
Whether we agree or not with Matthew Arnold's critical estimate of Emerson, we must at least admire the frankness with which he speaks of our hero. That he should associate the names of Emerson and Franklin as those of the two "most distinctively and honorably American writers" will surprise not a few:

and honorably American writers" will surprise not a few:
"Many of your writers are over-sanguine, and on the wrong grounds. But you have two men who, in what they have written, show this sanguineness in a case where courage and hope are just, where they are also infinitely important; but where they are not easy. The two men are Franklia and Emerson. These two are the most distinctively and honorably American of your writers: they are the most original and the most valuable, Wise men everywhere know that we must keep up our courage and hope, that hope is, as Wordsworth nobly gays,—
The paramount duty which heaven lays.

we must keep up our courage and hope, that hope is, as Wordsworth nobly says,—
'The paramount duty which heaven lays. For its own honer on man's suffering heart.'
But the very word 'duty' poluts to an effort and a struggle to maintain our hope unbroken. Franklin and Emerson maintain theirs with a convincing ease, an inspiring joy. Franklin's confidence in the happiness with which diligence, honesty and economy will crown the life of this work-day world is such that he runs over with felicity. With a like felicity does Emerson run over, when he contemplates the happiness eternally at tached to the true life in the spirit. You cannot prize him too much nor heed him too diligently. He has lessons for both the branches of our race. I figure him to my mind as visible upon the earth still; as standing here by Boston Bay, or at his own Concord, in his habit as he lived, but of heightened stature and shining feature,—one hand stretched out toward the east, toward the oward the ever-growing west, toward his own dearly loved America.—'great, intelligent, sensual, avaricious America.' To us, he shows for guidance his lucid freedom, his cherfulness and hope; to you, his dignity, delicacy, serenity, elevation.—'Christian Register.

Matthew Arnold never did a more courage.

cheerfulness and hope; to you, his dignity, delicacy, serenity, elevation."—Christian Register.

Matthew Arnold never did a more courageous thing than to speak his truth about Emerson, as he did yesterday, in Emerson's own country and among his own kith and kin. He spoke with the authority of the chief literary critic of the day, with the knowledge that time would revise his erroneous jidgments, in the presence of a public not well prepared for adverse opinion. He dared to judge him as Emerson judged himself, as Emerson judged himself, as Emerson judged himself, as Emerson judged himself has applied the measuring rod to his peers and contemporaries. This was "fight and honest. It was expected. It might be dissented from, but it could be listened to " " The voices of Mr. Arnold's youth were the voices of Goethe and Carlyle and Kewman and Emerson—charmed voices of the immortal gods—and they were the self-same voices that Emerson heard, and that every God-sent man has heard in our century. Arnold's judgment of Emerson takes its one from these voices. He judged Emerson, not by likes or dislikes, but by his wisdom by his insight, by his lucid freedom, by his insight, by his lucid freedom, by his heard that his essays are the most important work done in prose during the century. It is Emerson's phicosophy of life that impressed Arnold in his youth, and that he emphasizes in his ripened age, and it is this hilosophy of life in which the wisdom and veracity of Emerson consist.—Boston Herald.—It was reforegome conclusion that Mr. Arnold's lecture would be in a manner an at-

reracity of Emerson consist.—Boston Herald.

It was a foregone conclusion that Mr. Arnold's lecture would be in a manner an attack; 1. Because the quality of Emerson's powers was of precisely that ideal and imaginative nature which Mr. Arnold is least able to appreciate; and; 2. Because the speaker has a reputation to maintain as an iconoclast.

* * * Consistency and, above all, a sympathetic knowledge of his subject, was not to expected, of him. * * * The side-long thrust at Hawthorne, also, sharp as the stileto-stab of a Corsican, while it showed rather amusingly that Americans are not the only to-stab of a Corsican, while it showed rather amusingly that Americans are not the only people who are sensitive in regard to reflections upon their country, can scarcely be regarded as consistent with the broad standards the speaker himself to issted upon. And as for sympathy, Mr. Arnold everywhere shows himself to be singularly tacking in that warm and imaginative quality. Of that appreciation which makes it possible for the critic for the moment to feel in himself the mood of the creator of the work examined, Mr. Arnold is utterly incapable.—Boston Advertiser.

Mr. Arnold is utterly incapable. —Boston Advertiser.

It is not to be supposed that Mr. Matthew Arnold's estimate of Emerson will past unchallenged by those whose only standard for admiration is unalloyed, if imaginary, perfection. People who know him only as the shadow of a great name, people who have read Emerson, people who know him only as the shadow of a great name, people who have read him in a half-hearted way, people who have read, and, alas! do not comprehend—all these will naturally stand aghast at the assertions that Emerson is neither a great writer nor a great philosopher. * * Emerson lacked the fusing quality of a supreme artistic purpose. But when all is granted much remains: Critic never said a nobler thing of a thinker than Mr. Arnold says of Emerson when he speaks of him as "the friend and adder of those who would live in the spirit." There is the source of his power, there lies his title to immortal fame. Americans who can see and think clearly, who are able to rise above the limitations of provincial prejudice or petty spite, will thank Mr. Arnold for his fearless, luminous criticism and characterization. And after all, the estimate is one is which we may well take satisfaction. Emerson's essays, says Mr. Arnold, are the most important works done in prose during the century. Let us be satisfied with such intelligent praise as that, and let us not receive in a carping

spirit a message so fine, so lucid, and, we may add, so just.—Boston Traveller.

apirit a message so fine, so lucid, and, we may add, so just.—Boston Traveller.

The discriminating review of Emerson and his works by Matthew Arnold, on Saturday, wove a brighter garland for the illustrious dead tham, though he had landed him with cheap and easy generalities of culogy as occupying the same pedestal of fame with some of the "choice and master spirits" of other times. The warmest Emersonian cannot find cause for offense in Mr. Arnold's fulfillment of the critical task he undertook, and performed with such a loving appreciation of the American writer. It is certainly high praise for an Englishman of Arnold's discernment and severe sense of justice, in the realm of either mental or ethical endeavor, to say of Emerson's essays that "they are the most important work done in prose in our tanguage in this century, much more amportant than Carlyle's."

It was a rare privilege that Boston enjoyed in having one of the most profound thinkers of this generation—in simplicity and transparency of character not unlike Emerson—definitely paint dut the sphere in which the American writer is unsurpassed. Emerson's originally has not been questioned during recent years; and now we have the opinion-of the keenest English critic that he produced the most "important prose work of the century." Such encomium ought to satisfy every judicious admirer of Emerson, as it fell from the lips of one who had fully measured his words, and was never guilty of adulation.—Boston Transcript.

Supramundane Naturalism.

BY W. I. GILL.

The self-crowned naturalism of modern science is of very limited range, though it prides itself on the immensity of its scope. It is confined to the sensible world common to all, and the inner consciousness and the uniform phenomenal connections or relations between the inner and outer world. That, no doubt, is a grand field, but it is unscientific to assume that that includes all real and possible existence, or all knowable existences which are transcendent to these spheres; and that they sustain very important relations to our sphere and our human and personal history; and they may be conceived as either natural or supranatural.

There are different grades and classes of naturalism and supranaturalism which we ought to define.

There is that which we conceive (whether real or not) as above and beyond all the universe, its Creator and the Determiner of its main course and destiny. This Being everywhere acts on the universe, if he act at all, from without, in the sense, of not being in any part of it or identical with it, so the universe is not the way in which he works, for it is not he, but itself, something else than he, the productor effect of his volition, his creature, not himself. This universe is a real existence with a real nature of its own, which means that it has or constitutes certain qualities, properties or forces, and that these always regularly operate according to their nature, a nature which they receive at their creation, and their uniform action and effects are the expression or index of their nature.

In the creation of the universe, God would be influenced only from his own immutable

at their creation, and their nature.

In the creation of the universe, God would be influenced only from his own immutable and eternal nature, as there is supposed to be nothing but this, as yet, to which he can conform. In his subsequent action we may conceive him as conforming to the laws of the created universe or as contravening them, as he sees fit. The latter form of action is strictly miraculous, which is the highest exercise of supranatural agency. It is exemplified in the story of Eigha making solid iron swim by dropping hat the water a bit of wood where the iron sank. This is contrainatural.

natural.

But such a Being as we have parfially described,—his actions are always supranatural, as above nature, and additional to nature as the knowable universe, even though he does not contravan any of its laws. This kind of supranatural action is connatural, it is supposed, to be exemplified in Christ's healing the sick by a touch,—no law violated but superhuman power exerted, a power peculiarly divine, working through a human medium. Supranatural naturalism this may be called.

but superhuman power exerted, a power peculiarly divine, working through a human medium. Supranatural naturalism this may be called.

We are not designing in this connection to affirm these supranaturalisms, except as conceptions which are to be definitely noted in discrimination from other conceptions.

We can also conceive of finite spirits, who are related, like ourselves, to an external universe, by fixed laws, who yet do not belong to our world or to the natural universe as known to established science. These spirits we conceive as being in many respects different from us, so that the recognized laws of intercourse between man and man do not obtain between these spirits and men, though they have in general the same mental constitution with us, self-conscious, intelligence, emotian and wiff. These may be supposed to affect us according to certain natural laws, which are only partially understood, and because their action conforms to natural law, however obscure to us, all their actions in this aspect and relation are naturalistic; but so far as they do not belong to our sphere of existence, to the world of indure asknown to our senses and recognized by science, they may be considered as supranatural. They are certainly supramundane, above or beyond our sensible world, the world which is the object of our common human senses.

But these supramundane beings are not conceived as ultimately supranatural; they are a part of the universe to which we belong, and are related to one portion of the universe as naturally and fixedly as we are to another, so that they and we are parts of one great economy or natural universe, which embraces and subsists us both. They and we are like two ships on the same ocean, but one of them enveloped in a dense fog which renders

yet leave the moral will to act freely under

yet leave the moral will to act freely under temptations.

Allowing the existence of such a supramundane economy, it raises questions of great philosophical as well as religious importance, concerning the scientific method of explaining the relation of that economy to ours, and the nature of the change by which we may be supposed to pass over into that state, and the modes in which its people may know us and affect us. Spiritualists have not been blind or indifferent to these questions, and they are able to report progress in their philosophic conceptions. But I would like to see this subject discussed in the light of our modern theory of evolution, which makes man to be one of the forms, the latest and highest known form, into which the great unitary force of the universe has evolved. Our body is a complexus of the forces of the world, out of which it has evolved, and to which it returns and dies daily; and so far as this theory goes, our inner consciousness must have the same origin and the same end. Can this theory, in any rational or scientific way, be squared with the doctrine of modern Spiritualism? It will, it seems to me, have to take upon it a radically new and nobler aspect before this can be done. I should be glad to see this subject discussed by some competent person who believes in both doctrines, if any such person can be found. I myself believe in both, allowing for personal equation, and I have a method of effecting a reconciliation; but would like to know if there is any more satisfactory method than I have myself conceived or seen in print.

This subject is of very great importance to Spiritualisms, belong as he is perfectly satisfied that it is utterly inconsistent with physical science.

physical science.

Materialization through the Mediumship of Mrs. Cobb.

The JOURNAL is requested to publish the following extracts from a private letter de scriptive of three scances, held with Mrs. Cobb at Chagrin Falls, Ohio.

scriptive of three scances, held with Mrs. Cobb at Chagrin Falls, Ohio.

SATURDAY EVENING, JULY, 7th 1883. We found Mr. and Mrs. Cobb to be kind and friendly, and honest, as we believe, and willing to favor all serious seekers' after spiritual knowledge, with such evidences of immortality as they can furnish toconsole the sorrowing.

Except when "Jimmie," the leader of the band, was talking, the light was at all times strong enough for one with good eyes to read common print. The cabinet is of plain lumber, standing clear of the walls, in the parlor, and open to inspection by any one.

There were ten or twelve materializations, beginning with "Jimmie," who, with the light quite dim, talked to us in a loud whisper. When done talking, the light was increased to its usual strength, showing the bust of a square, stout-built man, of some 30 or 40 years, smooth face and black mustache. Several forms, appeared claiming to be friends or relatives, with some look that would suggest who they might be, and white acknowledging the name with a bow and other indications of pleasure at being so far recognized, still they were not clearly enough defined so we could say we fully recognized them.

SCNDAY EVENING, JULY 8th. After the open-

SCNDAY EVENING, JULY 8th. After the open

them.

SCNDAY EVENING, JULY 8th. After the opening by "Jimmle," various ones appeared, but faintly as before. We could not fully recognize them, or see all the old-time looks as we remembered them.

But now came the crowning glory of the evening. We had not finished the last verse of the old isong, "A Sweet Face at the Window," when our darting Minnie came gradually rising up in view, showing, first; the top of her head, her hair tied up with a blue "libbon" as of old; then showing her full bust and curly waving golden hair, flowing low down over her shoulders, looking the young lady of sixteen or seventeen, with something of the old look of her childhood, delighted, happy, and beautiful beyond the power of my poor pen to portray—throwing kisses to us. The medium is stoutly built, weighs 175 pounds, and is over fifty years old. Next after Minnie came by request of the "Golden Haired Lady," as explained by "Jimmle," her guardian, "Bright Star," as she wished us to see her guardian, Bright Star," as she wished us to see her guardian, the sectainly very agreeable to us, gratifying our desire to see her and enabling us to thank her for her good care of our loved one. She was larger and tailer than Minnie, gloriously, beautiful, with long black hair hanging over her shoulders.

Both evenings a lady member of the me-

ously, beautiful, with long black hair fianging over her shoulders.

Both evenings a lady member of the medium's band materialized, and allowed us to
come to the aperture and look at her closely
—every feature well defined. She appeared
to be twenty-five or thirty years old, well
rounded form and features, lovely to look
upon, but not as large as the medium. Both
evenings she gave fine exhibitions of making
lace and other fabrics, which we were allowed
to handle and examine.

lace and other fabrics, which we were allowed to handle and examine:

AUGUST, 17th,—Nine in the circle. There were twelve materializations, the first three in dim light, but the outlines of form, features and dress plainly seen. The first looked like a young lady of 20 or 22, tall and slim. The cabinet door was swung open, showing her standing in the door, beautifully dressed in white, with flowing sleeves. The medium was dressed in dark clothes. She appeared to reach her hand back and place it on the medium's head, at the same time stepping to one-side showing the outline of the medium sitting in her chair. The spirit then stepped out clear from the cabinet. Some one remarked that she was bare-footed, at which she raised and held toward, and near us, her bare right foot, showing a beautifully turned foot from the instep dawn. She remained out sometime, frequently returning to the cabinet for strength, and passed around placing her hand on the head of each one in the circle. The cabinet door stood open all this time, plainly showing the medium sitting in

economy or natural universe, which embraces and subsists us both. They and we are like two ships on the same ocean, but one of them enveloped in a dense fog which renders it Invisible, though there remain certain natural methods of communication between them.

This is a view of the universe which enlarges its bounds and exaits its character, and Indefinitely and very happily augments ke variety. It implies a possible and propable succession of orders of conscious beings in innumerable ranks above, and ever rising, who have, perhaps, evolved from our condition, if not also from still lover conditions. This intrinsically compends itself to the higher intuitions and aspirations of our nure. It accords with the conception of our present state as preliminary, and a field of moral probation in preparation for a higher and more enduring state, in which we fall heirs to the moral fortunes we have made in this life and it apologizes for the circumstantial inequalities of this life compared with the personal worth and exercious of individuals. Hereafter and forever worth and circumstance may go together and be always accordant, which could not hold here and

a good deal disappointed. Still we are well satisfied it was him, and that he did the best he could under the circumstances, and although we gould see but little of him as we remember him, we are now thankful that he came as best he could.

Lastly came the lady-who gave us a short exhibition of her lace-making powers. As a whole, the scance was a grand success, and one long to be remembered. The veil separating the two worlds was lifted for a time and we were again face to face with the angel loved ones, adding more knowledge to our faith. One leaves such a scene, elevated, and purified in thought, and feeling better prepared to battle in the struggle of earth life, with a determination and purpose to prepare ourselves as best we can, for the grand reunion with our angel friends, when we, too, shall enter "The Sweet By and By."

Gerald Massey and His Lecture.

the Editor of the Heligio-Philoso

It is worth while to send you a tew words regarding the matters here, of sufficient importance to be made more public. Owing it a severe indisposition our speaker announced for the Church's, the New Spiritual Dispensation for yesterday, Mrs. F. O. Hyzer, was unable to occupy the platform. Notice of this came so late that we were in a great quandary—for a speaker. Lafe in the afternoon of Saturday Mr. Gerald Massey, the eminent poet, lecturey and writer, lately landed on our shoree from England, came into my office and consented to give one of his many years of unremitting study. The lectures, which are a part of the result of his many years of unremitting study. The lecture was to be delivered last evening, and, of course, very little notice could be given to the public. Despite the severe cold, however, a fair and very appreciative audience was present and listened to one of the most astonishing lectures ever delivered in this city. The subject was, "The Non-historical Character of the Canonical Gospels, as Demonstrated by Means of the Sacred Writings of Egypt." It occupied about one and one half-hours in its delivery.

Probably no other man possesses such a fund of knowledge on this and kindred subjects. The value of this lecture to the attentive listener cannot be easily estimated. In these days when we are hearings on much from the Spirit-world that we have no means of testing as to list truth, it is very opportune to gather from the literature, the signs and ruins of ancient and prehistoric nations and ricus, a knowledge of their religions and ritus, and to know upon what they had their foundations, and to have demonstrated as Mr. Massey does, how they are part and parcel of the canonical gospels of Christianity. I know that this is a matter which at first may tend to shock the nerves and sens so many of the readers of the Journat, and I confess to sharing with others a disposition to rebel against the seamler resistless conclusions to be drawn from these records and teachings. The masterly mapner in which

Spirit Ministry.

BY REV. PRESTON KING SHELDON.

In my recent pulpit work, my attention has been directed to the study of the birth and infancy of Jesus. To the thoughtful mind no part of the history is more interesting and comforting than that which relates to spirit ministry. The angel of the Lord appeared to Mary, to Joseph and to the Persian sages, in a dream. Thank God for dreams, for spirit ministries, for anything that lifts us out of our isolation and littleness. The crowning blunder of the ages is materialism, the tendency of mankind to test the whole universe by the weights, measures and arithmetic of earth, and to believe in nothing that cannot be demonstrated by the known laws of matter. Would it not be well for us, whose science has not yet penetrated to the roots of the grass blade, who are ignorant about the very dust of the earth, who do not know the simple terms of life's equation, to be somewhat medest and unassuming as to our ability to solve the entire problem of existence, and comprehend all the various ministries which God is using for the developement of his children in this life? For my part, I am willing to allow God to handle his own universe as pleases him; and I do know that it has pleased him to provide for the aid of every one of his children, the ministry of spirits. pleased him to provide for the and spirits one of his children, the ministry of spirits

one of his children, the ministry of spirits.

1. This ministry of spirits is an uplifting ministry. I must state it as a fact that the influence of my parents has been far more potent with me since they entered the Spirit-world, than while they abode in the body. Every hour of darkness and depression has been brightened by this appearance to the inner eye of the soul, and the sweet words of assurance and hope they have whispered to the despondent heart.

2. It is a warning ministry. Why have you

assurance and nope they have whispered to
the despondent heart.

2. It is a warning ministry. Why have you
thrown aside that plan to which you gave
weeks and even months of your best thought?
Because your warning spirit has said to you,
"There is failure in that plan. Throw it
away." Before, you was deeply interested in
it, now it has become insipid. You throw it
from you, or preserve it as a memento of
your own shallowness. Why did you not
speak to that stranger? He looked smiling
upon you. Because your warning angel-said,
"Avoid him. He is not the kind of a man
whose companionship will beneft you." And
how often we are warned in dreams—not the
agonies of dyspeptic night-mare, but the ex-

aited exercises of the religious imagination, when the soul is least accessible from the world-ward side, and most accessible from the heapenly! Then the angels talk to us and give us timely warning of impending evil.

3. It is also a watching ministry. The angel of the Lord watched the wise men, watched Joseph, watched Mary and Jesus, watched Herod. So they watch us and our enemies. Let no man suppose he is living unobserved even in his most private moments. Whether we walk in the sunshine or under the cloud, kind eyes are watching us and loving hearts are longing for our spiritual exaltation. They watch us night and day, O, how can any man live a low, fieshly or brutal life, while conscious all the while, that the eyes of the pure and the heavenly are ever upon him? And even though he be unconscious of this fact, it is still a fact, that they areever at our side.

4. And thus this spirit ministry is a guiding ministry. Why did not the Persian sages return by way of Jerusalem and visit hideous Herod? Because the guiding angel said, "I will show you the way home." An angel guided Joseph into Egypt, also, and preserved the life of the coming, the ideal map; so they guide us all along life's way, and even though they guide us into some Egypt of isolation, distress/and long waiting, this also is for our safety and discipline, and when the danger is past and the discipline completed, the angel will come again and bring us word. Then shall we be led on further homeward and henceforth dwell in a sunnier clime.

Let us never forget that these spirit ministries are sent guided and controlled by the

clime.

Let us never forget that these spirit ministries are sent, guided and controlled by the wisdom, power and love of the great Father; and while we rejoice in their noble heritage, let us never cease to be thankful for it.

Georgetown, N. Y., Dec. 18, 1883.

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Woman and the Household.

BY HESTER M. POOLE

MAXIMUS

I hold him great, who for love's sake, Can give with generous, earnest will; Yet he who takes for love's sweet sake I think I Dold more generous still.

It may be hard to gain, and still
To keep a lowly, steadfast heart;
Yet he who loses has to fill
A harder and a truer part.

I bow before the noble mind That freely some great wrong forgives; Yet nobler is the one forgiven Who bears that burden and lives.

Glorious it is to wear the crown Of a deserved and pure success; He who knows how to fail has won A crown whose lustre is not less.

Great may he be who can command And rule with just and tender sway, Yet is diviner wisdom taught Better by him who can obey.

Belessed are they who die for God
And earn the martyr's crown of light;
Yet he who lives for God may be
A greater conqueror in His sight.
—Adelaide Proctor

MISCELLANEOUS.

MISCELLANDUS.

MISCEL

that farmer. A year ago sae purchased eight hundred acres of land, and is raising enormous crops of wheat, oats and thax.

Mrs. H.M. T. Catler's letteres from Vermont, where she is delivering Woman suffrage lectures, are among the most readable things in the Woman's Journal.

Miss Alice Gardner, a disfinguished student of Newnham Hail, Cambridge, has been elected, out of twenty candidates, Professor of History in Bedford College, London, in succession to Mr. Rass Mullinger.

The Senate of Bombay University, the pronoun he and its derivatives, were voted to denote either sex. Many Hindoos, Parsees and Mahommedans were present. This will have the effect of opening the learned professions to women in Bombay.

The Tribune styst: 'In response to the invitation of the Bombay merchants, Dr. Edith Pechey, an English woman, sailed for Bombay a short tima ago. She is to be followed soon by another medical woman, and both are table attached to the hospital and dispensary-which/the merchants are about to found. Dr. Peche's is the woman who in 1870 won, but was not allowed to receive, the Hope Scholarship in the University of Editaburgh. She and her companion are to receive liberal salaries, and will, besides, have abundant opportunities for private practice. 'It is thought probable, says the London Standard,' that, the Toundation-stone of the hospital may be laid by the Duke of Copnaught, who will thus well represent the inferest expressed by her majesty in 1881, in response to the pathetic appeal of the Maha-Rain of Puna, who becought her to send medical women to the ald of the perishing sufferers in a thousand zenanas, into which no male practioner can enter.'"

can enter."

The women of Turkey have been ordered by an imperial ukase to cover their faces with their velis, a custom from time immemorial which they have persistently violated during late years. But they are included to be rebellious, evidently feeling the spirit of the age. European manners and habits are rapidly being introduced, and it is possible that in a few years more the narrow, moslem fashion may be abolished, and only the Christian, or sub rosa harem be maintained by those having the means to do so. But the moslem has the advantage in favor of honesty and morality.

When Mr. Ruskin was written to by a

But the moslem has the advantage in favor of honesty and morality.

When Mr. Ruskin was written to by a friend regarding his conceptions of the needs of a nursery, his answer contained so many good suggestions that we give it in full:

"I have never written a pamphlet on nurseries; first, because I never write about any thing except what I know more of than most other people; secondly, because I think nothing much matters in a nursery—except the mother, the nurse and the air. So far as I have notion or guess in the matter myself, beyond the perfection of these three necessary elements, I should say the rougher and plainer every thing the better—no luce to cradle cap, hardest possible bed, and simplest possible food, according to age, and floor and walls of the cleanablest. All education to beauty is, first, in the beauty of gentle human faces round a child; secondly, in the fields, fields meaning grass, water, beasts, flowers and sky. Without these no man can be educated humanly. He may be made a calculating machine, a walking dictionary, a painter of dead bodies, a twangler or scratcher on keys or catgut, a discoverer of new forms of worms in mud: but a properly so-called human being—never. Pictures are, I believe, of no use whatever by themselves. If the child has other things right, round it and given to it—its garden, its cat, and its window to the sky and stars—in time, pictures of flowers and beasts, and things in heaven and heavenly earth, may be useful to it. But see first that its realities are heavenly."

During this cold winter weather it is pleasant to read Mrs. Child's account of her life

During this cold winter weather it is pleasant to read Mrs. Child's account of her life in the country after old age had come, though not to waken fretfulness or repining. This is from a letter to a friend:

"We live almost like dormice in the winter. Very few people are so completely isolated, But I warm up my little den with bright little pictures and rainbow glories from prisms suspended in the windows. I am amused twenty times a day with their fantastic variations. Sometimes the portrait of CHARLES SUMMER

CHARLES SUMNER

and cheerful. The astouishing activity of evil sometimes makes me despondent for a while, but my belief returns as strong as ever that there is more good than evil in the world, and that the All-wise Being, is guiding the good to certain victory. How blest are those whom He employs as His agonts."

The following, from Dio Leccis's Monthly, tells its own sad story, a story which has too many a parallel:

"For three years Mrs. B—had been a sad, nervous invalid, when by the death of an uncle she came into possession of bonds yielding an income of \$3,000. At once her health began to improve, she walked erect, and the times of her face were curlously changed.

"Since her marriage she had become a begar, and beggars are not strong in health or bearing. Her husband was rich, but 'care ful' about his money. He never parted with a dollar if he could possibly keep it.

"Their house was handsome and their table good, but while Dora, the servant, who dressed quite as well as her mistress, was never obliged to beg for money, Mrs. B—could not get a dollar for personal expenses without explaining, urging—begging.

"Visiting her mother in another State, she related, with many tears, the following story:

"I needed a warm dress, but so great was

without explaining, urging—begging.

"Visiting her mother in another State, she related, with many tears, the following story:

"I needed a warm dress, but so great was my repugnance to asking John for the means, that I put it off till after New Year's. One evening we had company, and John was gratified with their praise of my singing. After we had retired and he had spoken very warmly of my success in entertaining our friends, I thought the moment auspicious, and mentioned the needed dress. He was silent for some minutes, and then said:

"Why, my dear, I thought you were the best dressed woman among them. Don't you think, dearest, it's a foolish thing to go on adding dress after dress, when your closet is so full that you can hardly get into it? If you will take my advice, I should say, wear out some of the dresses you already have before getting more."

"Not another word was spoken by either of ns. I did not choose to teil him that the dress I had worn that evening was my only handsome one, and that my only warm woolen dress was worn out. I could not sleep, and before morning, resolved, come what might, I would never beg again. That you'l have kept. During two years I have had no additions to my wardrobe, except the woolen dress you sent to me. Not one word has passed between my husband and self on the subject.

"When I left my music teaching, with its large income and sweet independence, and gave myself to John, it was easy to make me happy. I asked but little, and you know, mother, that I never shrink from care and labor. Now that Uncle Eben's bonds afford me the means to clothe myself, and assist my neice-as I need to, I shall forgive, forget and be happy. John is urging me to transfer the bonds to him, and let him take care of them for me.

"My daughter, will you do it?"

"Why, mother, I have kissed those yellow, dirty old bonds again and again, because they have made it possible for me to become a happy and loving wife. I tremble when I think how near I came to hating my husband. I shall keep the bonds i

BOOK REVIEWS. .

[All books noticed under this head, are for sale at, an be ordered through, the office of the EKLLGIO-PHI

WORLD-LIFE, OR COMPARATIVE GEOLOGY, By Alexander Winchell, Li., D., Prof. of Geology and Paleontology in the University of Michigan, Chicago: S. C. Grigge & Co. 1883, Price \$4.50.

The first impressions, upon a hasty perusal of this volume, are: "A most excellent and readable book, thoroughly scientific and able, good paper, clear type, well and clearly illustrated."

of this volume, are: "A most excellent and readable book, thoroughly scientific and able, good paper, clear type, well and clearly filustrated."

It may, in most parts, be-read and enjoyed by the intelligent student of popular science, yet turnishes to the more advanced scientist plenty of food to incite his keenest deductive powers. We were almost tempted to say: "Blessed be the man and the age that can produce such a work, and the people, many of whom, can read it with understanding."

As to the gen-ral style and treatment intended by the author, a reviewer, cannot better explain it than by this brief quotation from the preface: "The present work possesses a double character. The general reader may contine himself to the body of the discussion, unterrified by the nature of the footnotes, and find a simple, continuous treatment of the theme, which I hope will satisfy his expectations. But If any one desires to know by what means some of the statements of the text have been established, he will find frequently in the foot notes, the indications of simple mathematical operations, which may yield him additional gratification. And if he feel prompted to pursue still further any branch of the inquiry, the accompanying references to the literature of the subject, will enable him to follow the masters of science into their most recondite investigations. Thus, for one-class the book is suited to be read rapidly and laid aside; for another class it is a text book to be studied." The author has thus endeavored to accomplish, with a good degree of success, what is offtimes most difficult, to make a book suited both to the casual and to the studious reader.

One of the first questions that will arise in the mind of the reader, but moderately initiated into the mysteries of science will be: "How is it possible to have divided so deep into the labyrinths of Nature's processes, and separated from us as they are both by unnumbered zons of time and unmeasured distances of space; and to have brought thenes such beautifup, and i

ones.

Our worthy and lamented Brother, William Denton would have reveled in the perusal of such a volume, and though possibly disagreeing with it at some points, he is doubless joyful, from his present high estate that such prophets still dwell in the land. To arrive at the wonderful deductions and generalizations above alluded to, it soon be-

comes manifest to the reader that contributions must come from every field of scientific research; and every appliance of modern discovery and skill, mustrender tribute. Astronomy must yield up her stores of observation and assured deduction, coupled with the mechanics of the skies; and chemistry must reveal the laws of her varied combinations (as affected by heat, electricity, magnetism) of all forms solid or gasyous, withholding not, if possible, her 'utterpost farthing."

Time was in the interport of this writer, when the book under review could not have been written by mortal man. Newton had lived and given us the law of gravity as well as many of the laws of light, and he, co-operating with his noble coadjutor, the Marquis de La Place, and others, as well, had almost perfected the knowledge of celestial mechanism. Dimensional astronomy was also well understood. The elder Herschell with his gigantic tubes had penetrated as respects the mere sense of seeing, almost as far as any of the present day; but it remained for this generation to show that this quoted couplet.

"Natureand Nature's laws lay hid in night:

mained for this generation to show that this quoted couplet—
"Nature and Nature's laws lay hid in night;" is only approximately true, though many of the grand discoveries of this day are still but structures raised upon the foundations laid by Newton and La Place. These later times have, however, done meet nobly by the invention of the "spectroscope," the perfecting of chemical science, the discovery of the grand law of conservation of force, and that motion and heat are equivalent and convertible, the one into the other. Without these and their several extensions, modifications and adaptations made by a royal corps of those above named "giants of these later days," no such grand and assured deductions could have been made as this volume reveals. Extracting from page 37, our author says:

"The Spectroscope, invented by Bunsen and Kirchoff in recent times, is one of the most marvelously efficient instruments, for scientific research that has ever been devised. Its powers are magical. It seizes the slender ray emitted to a darkened room and extorts from it, the confession of the nature of its origin. It compels the ray to write yut the names of the substances which enter fitto the constitution of the luminous body from which it proceeds. It compels it to declare whether its source exists as a luminous gas or vapor, or as an incandescent, solid or liquid, shining through gases or vapors. Such revelations of the constitution and physical condition of sun and stars and nebulae are not alone surprising; they are amazing. A luminous body separated from us by hundreds of millions of miles, sending its light acro-s unexplored intervals of coid space, so remote that the light, which falls upon our eyes to-night must have left its source before Shufu reared the great pyramid above the plains of Egypt. has indied a message which we read in the laboratory, like a letter delivered by post from a friend in another city."

The title of this work, "Comparative Geology," may a first glance mislead; since it does not by any means

"The history of a world is a history

"The history of a world is a history of cooling."

"All other world-making activities coming into play concomitantly. If the process of cooling transforms also a vast amount of mechanical energy into the form of heat, it is always, and necessarily, less in amount than the henergy lost in transforming it."..." A world's life time, with its incidents and con-equents, is but a progressive cooling." The reviewer will pause here to admit that the inevitable and inexorable fact, or generalization just anneunced, is Coubtiess an almost established deduction of modern science, and points to the comparatively temporary character of all material things, in their present form. The poet of another age has written:

"Art empire,—earth liself to change is doomed.

Art empire, earth itself to change is downed.

Earthounkes have raised to Heaven the bumble vale,
and seas the mountains mighty mass entombed;

and where the Atlantic rolls wide continent have
bloomed.

bloomed."

Evidently the poet of this age may now paraphrase or re-write these lines to set forth, that worlds and systems of worlds, sum, and systems of some set of the converses, each in their own eyele, may fade and die; entering again, after rest in the great womb of infinite nature, upon another period of evolution into forms of life and beauty; but this may be remarked, parentnest-

ically, that the growth of new theories following in the wake of grand and radical scientific discoveries, have sometimes been too fast and have overreached the real-drivint. Thus was it after the discoveries of planetary perturbations and scalar variations dependent upon the law of gravity, fear arose for a time that these perturbations and variations and traitions and traitions and traitions and traitions and traitions and produces of the best order, so that the high reputation of the stability of planetary systems, and produces orce ke and ruin. But after indulging in timid theories for a time, some yet more able analyst,—some votary who had drank still deeper from the "Plerian eping," it is not to the plerian eping, the produces of some stability for a period almost indefinite. So it is in the line of the cooling processes of some and planets defined by our author. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. There are inquirers who think they have discovered at least partial compensations. The fuel of the water of the sun even at the remotes conceived the partial control of the sun-even at the remotes conceive and the sun of the sun even at the remotes conceive and the sun of the sun even at the remotes conceive above the sun of the sun even at the remotes conceive and the sun of the sun even at the remotes conceive and the sun of the sun even at the remotes conceive and the sun of the sun even of t

THE LITTLE SCHOOL MASTER MARK. By J. H. Shorthoder. Cloth bound, price 75 cents. Lon-don: Macmillan and Co. Chicago: Jansen, Mc-Gurg and Co.

HEALTH IN THE HOUSEHOLD; OR HYGIENIC Cookery, "By Susanna W. Dodds, M. D. Cloth hound, price \$200. New York: Fowler and Wells, Chicago: Jansen, McClurg and Co.

Chicago: Jansen, Mc Churg and Co. THE BOYS OF THERTY-FIVE, A STORY OF A Scapert Town. By Elward Henry-Elwell. Price, cloth bound, 1.25. Boston: Lee & Shepard. Chi-cago: H. B. Goodwin.

BRANGONAR, A TRAGEDY. Bp. Geo. H. Calvert. Cloth bound, price 150. Boston: Lee and Shep-ard. Chicago: H. B. Goodwin.

Magazines for January not Pefore

Mentioned.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: The Poetry of the Early Mysteries; Medusa; Some Indian Stories; Ancrum Moor; A Historical Ballad; Sensitia; Werewolves; Manzoni, Poet and Patriot; The Count de Rochmont; Voices of the Sun; Dust and Fog; Wonders of Photography; The Foetical Condition of Spain; A Blowpipe; The Late Dr. Moffatt; The Emperor Juban's View of Christianity; The Second Part of "Faust; The Napaleon Myth-10 the year 3,000; Martin Luther; An Annamese Decalogue; Sir William Stemens; Literary Notices; Foreign Literary Notes; Miscellany, The Homileric Montelly, (Funk & Wagnails, New York.) Contents; Sermonic; The fasternational Sunday-School Service; The Prayer-Meeting Service; Best Method- of Preaching and Sermonizing; The Oldest Christian Sermon, Prayer and Hymn; Commentary on the Epistle of James; A Symposium; How Clergymen May Secure Health; Living Issues for Pulpit, Treatment; Sermonic Criticism; Hints at the Meaning of Texts; Freachers Exchanging Views; Queries and Answers; Helpful Data in Currrent Literature; Gens from Old Authors on Preaching; Notices of Books on Homiletic Value; Themes and Texts of Recent Leading Sermons; Suggestive Themes.

THE CENTORY MAGAZINE. (Century Magazine Co. New York.) Contents: Portrait of

Leading Sermone; Suggestive Themes.

THE CENTURY MAGAZIÑE. (Century Magazine Co., New York). Contents: Portrait of General Sherman: Edinboro Old. Town: The Bread-Winners: Aurora; Log of an Ocean Studio; Early Mon; Toru Dutt; An Average Man; More Life; 'The Forty Immortals; 'Garfield in London; Dum Yivimus, Yivamus; In Wordsworth's Country; Dr. Sevier; Husbandry in Colony Tinges; Some Old Considerations; General' Sherman, Her Choice; "His Wife's Deceased "Sister." Topics of the Time; Open Letters; Bric-a-Brac.

The Phrenological Journal. (Fowler & The Phrenological Journal.

Deceased Sister," Topics of the Time; Open Letters; Edic-a Brac.

THE PHEENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Some Distinguished Visitors; The Oratorical Type of Character; China; Some General Observations on Amativeness; The Stormy Petrel; Comus; A Few Strains of Seventeenth Century Song; The Mental Treatment of Disease; The Heart; How He Died of Starvation: Notes in Science and Agriculture; Editorial Items; Answers to Correspondents.

THE PHEENOLOGICAL MAGAZING, (L. N. Fowler, London.) Contents: Martin Luther (with Portrait); Fine and her Friends; On the Correspondence and Relations of the Organs of the Body with Those of 3the Brain; Face-Reading; Remarks on Dr. Gall's Theory Concerning the Organs of the Brain; Palmistry; Poetry—The Mower-Maiden; Facts and Gossip; Answers to Correspondence.

THE COUNTING-ROOM. (Office 29 Wayren Street, New York.) Contents: Mines and Mioling Companies; Public Monies and Accounts; Silver in Eolisma; Culture and habit in Handwetting; Merchants' Law Library; Counting-Shoom Chats; Motes and Comments; The Library; Business Reverse; Markets and Exchanges.

The American edition of Caesell's Family Magazine, Caesell, and Co., New York, commences with the January number, 1884. The increased demand for copies of this magazine during the past year has induced the publishers to issue a special American edition, at a

A PHYSICIAN'S SERMON TO YOUNG MEN.

I CURE FITS!



W. F. & JOHN BARNEN.



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reakfast ereals.

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Seligio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

Bg JOHN C. BUNDY

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be latinetly understood that it can accept no responsibility is to the epinions expressed by Contributors and Cor respondents. Free and open discussion within certain latin is invited, and in these circumstances writers are alone responsible for the articles to which their names

are attached.

Exchanges and individuals in quoting from the Re-Ligio-Philosophical Journal, are requested to dis-tinguish between editorial articles and the communica-tions of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are re-quired as a guaranty of good faith. Rejected manu-scripts cannot be preserved, neither will they be return-ed unless sufficient postuge is sent with the request.

When newspapers or magnaines are sent to the Jour-Est. containing matter for special attention, the sender mill please _naw is line around the article to which he features to call notice.

CHICAGO, ILL., Saturday, January 5, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 year. To accommodate those old cribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued: but it must be distinctby understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

The Kansas City Ministerial Alliance.

That Spiritualism is gradually permeating That spiritualism is gradually permeating the churches, diffusing there a liberalizing influence, and imparting to many ministers and members a higher and grander concep-tion of the ultimate destiny of the whole human family, is plainly discernible. The tidal wave of spiritual influx is now manifesting its potent influence in Kansas City, Mo. Decin the parlors of the Y. M. C. A., twenty-one ministers of the gospel being present, each one anxious to say something with reference to this question: "Does the Bible teach the doctrine of spirit communication according to the idea of modern Spiritualists?" Rev. J. H. Mifter opened the discussion by reading a paper, assuming the negative of the ques tion. He treated the claims of Spiritualists quite fairly, quoting from Robert Dale Owen wherein he states that "There have always existed intermundane laws, according to which men may occasionally obtain under cer-tain conditions, revelations from those who passed to the next world before them. A certain proportion of human beings are more sensitive to spiritual perceptions and influ-ences than their fellows; and it is usually in the presence, or through the medium of one or more of these that ultramundane inter-course occurs." He then gives the views of that distinguished scientist, Prof. Crookes, wherein he systematically classifies some of the phenomena exhibited in repeated experiments with the very best and most reliable

mediums:

"First, the movement of heavy bodies with which the medium is in contact: second, singular noises; third, the attraction of weighty bodies; fourth, movement of heavy bodies when at a distance from the medium; fifth, the lifting up of tables and chairs from the ground without contact with any person; sixth, the levitation of human beings; seventh, movement of various small articles, without contact with any person; eighth, luminous-appearances; ninth, the appearance of hands, either self-luminous or visible by ordinary light; tenth, direct writing; eleventh, phantom forms and faces."

The Reverend gentleman places but little confidence in these statements, or the posi-

confidence in these statements, or the posi-tive claims of Spiritualists generally with reference to tests of an unmistakable character which they claim to have received. As to the witch of Endor, he denounces her as a fraud—she never succeeded at any time in back, fully materialized for a special purpo through the direct instrumentality of God, and not by virtue of the mediumship of this narkable woman. In the conclusion of his paper he pertinently says: "What will you do with all these strange, startling and myster-ious phenomena to which Spiritualists point? Are these deceptive? Are these all tricks? Are they all the performances of clever pared to say they are. Indeed I know t people sincere in their faith in the as of these manifestations. They genuineness of these manifestations. They have taken the most extraordinary procau-tions against deception on the part of medi-

Rev. Dr. Bell followed briefly, but was no sufficiently-informed on the subject to have an opinion, but he would like to believe in Spiritualism if he could. Dr. Thorne, a prominent Spiritualist, being present, was invited to speak, but the ministers proved so

turbulent and refractory, that he was sup-pressed without having an opportunity to fully explain the claims of Spiritualism Mr. Taylor believed that ministers should speak out on the subject, and it was not necessary that they should go to scances and circles to know something about it. Rev. Mr. Beggs could not agree with the paper altogether, which had been read. He could see much comfort to the true Christian in the spiritualistic theory. He disclaimed, however, teaching his own private opinions. He was in doubt about the story of the "Witch of Endor," which was given as Bible history. Saul had asked for Samuel and he had got him, through the medium of the woman flev. Mr. Graves said the common sense of the nineteenth century was against Spiritualism. Rev. Henry C. Brown stated that the result of his fivestigations of the subject was that the so-called manifestations were the result of an application of scientific facts going beyond the knowledge of their credul-ous believers. Rev. Mr. Medsker didn't believe in Spiritualism, and didn't believe it was taught in the Bible. Rev. Mr. Wells did not believe the Spiritualism of to-day was the same as it was according to Robert Dale Owen. Two-thirds of the Christian world could accept the most of Owen's teachings Rev. Mr. Wood expressed the opinion that the so-called phenomenon did exist in some measure, but that it was not brought about by the spirits of the departed. Rev. Mr. Mc-Clellan believed there was no such thing as spirits coming back to indulge in the surd antics attributed to them. Rev. Mr. Hull thought Andrew Jackson Davis, the Poughkeepsie seer, the Jefferson Davis of Christianity. He believed, to some extent, in Spiritualism. Rev. R. H. Brown thought electricity was the means that produced the so-called manifestations. Rev. Mr. Gottschall couldn't find modern Spiritualism in the Bible, and that was the rock on which he stood. Rev. Mr. Hopkins spoke of the distinction that must be made between the philoso phy of modern Spiritualism and the Spiritualism to be found in the Scriptures. He thought the ministry should counsel those un der their care against having anything to do with materialistic manifestations, and should await scientific investigation. He deplored the tendencies of modern Spiritualism. \
The discussion by members of the Alliance

was instrumental, of course, in giving special prominence to Spiritualism in Kansas City, calling out an incisive letter from Dr. Joshua Thorne in its defense, which was published in the *Daily Journal*. For the discourtesy and insolent turbulence manifested by the Alliance when he attempted to speak before it, he did not care, saying:

speak before it, he did not care, saying:

"For this discourtesy to myself I do not care, for in discussing questions of humanity, immortality and God, what are feelings worth? The object of earth is use; if I can be fuse you may kick me as often as you like. My master, the Nazarene, while treating this same subject of immortality and a higher life, was treated by your legitimate predecessors in the priesthood worse than you have the power of treating me: that he was crucided, is due to the fact that he lived in the first century of mercy, while I, more fortunate, live in the nineteenth. In all kindness permit me to remark that your Alliance is not the place to consider such grave questions as Spiritualism; nor are you, as ministers, the proper judges of its merits; since the priesthood, in all ages, from the the time of Jesus down to yourselves, look only to the past."

Speaking of mediumship, he says:

Speaking of mediumship, he says:

Speaking of médiumship, he says:

"The medium/cannot influence or call back a spirit, but a spirit can influence a medium. Iron is to electricity a medium. You send a message to St. Louis, you select a medium to convey that message—a telegram—and what is the medium you select? A piece of iron wire. Does this wire call up a message from you for your friend in St. Louis? No. it is only the medium through which the message is conveyed. The message is dictated by you, the electricity is the motive power, the wire is the medium through which it is sent and your friend in St. Louis laterprets the meaning. Here we find two intelligences, one at each end of the wire, the force or batteries furnishing the power, and the unconscious passive medium—the wire."

The Doctor also alludes to the brightest

The Doctor also alludes to the brightest and most honored men of earth, who have endorsed Spiritualism, gives a lucid view of the Bible, the various dispensations, the ages of faith, and concludes with an excellent de-scription of the grandeur and beauty of the

printial philosophy.

Dr. Bowker, another well-known Spiritualist, also publishes in the Daily Journal, a well written arficle criticising the proceedings of the Alliance. He alludes to its action with regard to Dr. Thorne, also to its misinterpretation of Robert Dale Owen, and its position with reference to the witch of Endor. In a later issue, able articles follow from "Sar'gis" and Dr. Thorne. This discussion, carried on in an influential daily paper by prominent representatives of our cause, ot fail to exert a beneficial influence skeptles and investigators.

The .concluding sentence of Mr. Darwin's osthumous paper on "Instinct," read before in Society in England the other day is: "To my imagination it is far mor satisfactory to look at the young cucko "To my imagination it is far more ejecting its foster brothers, ands making the larve of the ichneumonide feed ing within the live bodies of their prey, cats playing with mice, otters and cormors with living fish, not as instincts specially given by the Creator, but as very small parts of one general law leading to the advance ment of all organic bodies-multiply, vary let the strongest live and the weakest die.'

Mr. H. H. Warner of Rochester, N. Y., has our thanks for a complimentary yearly ticket to his Observatory. We shall take pleasure in visiting it when next in Rochester. Better no Mediums at All than Bad Ones."

The editor of the Medium and Daybreak has never manifested a kindly spirit toward the policy of the Religio-Philosophical JOURNAL in regard to Spiritualists demand-ing a higher standard of morality and proper safeguards or "tests" from mediums. But he evidently has, by bitter experience, learned the sad lesson so many have received before him, and now comes squarely out on the platorm occupied by the JOURNAL from the first When Thomas Walker, notorious for his Toronto affair, in which his partner lost his life, went to England and under the protection of J. M. Peebles, was received by Mr. Burns, who gave him (Walker) a hearty welcome, al-though told by his partner of the "plight Walker was in when he (Peebles) picked him

up shortly after" (the Toronto affair).

Knowing his character, Mr. Burns screened and recommended him. He soon had cause to regret this act of injustice to Spiritualism. His remarks on this dereliction to duty will be deeply impressed on many who have sin-ned in the same manner in their charity for the shortcomings of mediums. He says:

ned in the same manner in their charity for the shortcomings of mediums. He says:

Now, we fear that in screening this man and charitably giving him a chance of working further mischlef, we committed a grave fault, for which we have been most rigorously punished. Several others we treated in a similarly tenient manner, and they all faithfully joined Walker in his attack upon us. It is really hard to know what is right in such matters. It seems cruel to expose the sins and faults of others; for no one is perfect; and the best of us would not like to be turned inside out. Again, it appears to be highly injudicious to promote the professional career, in Spiritualism, of bad people. Our twenty years' experience teaches us that such mediums go from bad to worse. Mr. Peebles picked up three gutter walfs and made spiritualistic apostles of them; and the result has done more harm than all the cood Mr. Peebles's spiritual work has accomplished. We have to some extent helped in this work, and with the very best of motives; but had we committed the crimes imputed to these persons, and stood the demands of the law in respect thereto, we could not have suffered more bitterly than we have done for long years; and it is not all over yet.

Charity covers a multitude of sins, but it is a false sympathy which spares the offender to the untold cost of the innocent. The putting forward of a gutter snipe as a trusted mediwhen his utter want of moral character and reliability is known, is little short of a crime against Spiritualism and Spiritualists. The history of these three protegés furnishes a valuable and striking illustration of this subject; showing the folly of this ill advised charity, or of the expectation of any good to grow out of it.

An Early Instance of Mediumship.

Cædmon, the earliest of Saxon poets, who died in 680 A. D., wrote professedly under in-spiration. His writings are the oldest extant specimens of Anglo-Saxon metrical composition, and are said by critics to have served Milton for the foundation of "Paradise Lost." He was originally a cowherd, attached to the monastery of Whithy in England, but became a monk. Not having any musical straiging when the harp was passed, Le always retired before his turn came. On one such occasion when he had retired to his cattle-shed, morti fied and depressed, after a time, worn-out with self-reproving he fell asleep. In a dream

with self-reproving, he fell asleep. In a dream, if it was a dream, he heard some one say:

"Cædmon, sing me something." "I cannot sing," he replied. "Yef," said the voice, "thou must sing to, me." ,"I cannot sing," he again must sing to, me." ,"I cannot sing," he again somethied. "Sing," said the vision. Then Cædmon asked, "What shall I sing?" Said he, "Sing to me of the Creation of all things."

Then the poet composed his first poem, an ode in honor of the Creator. This poem he reambased when he works, and repostated to

membered when he awoke, and repeated to the Abbess Hilda, who caused it to be written as it fell from his lips; more than this she did, she took him under her patronage, he was at once released from cattle-keeping. and in the monastery gave his time to study and composition; some of his later poems exceed in power and beauty the first com-

Origin of Man.

Many of our readers were unable to hear Prof. Garrison on this subject last winter These, with all those who then heard him will be glad to learn that he will give two tures on this subject, on the 6th and 13th of January at 3 P. M., at the Grand Opera

While scientific subjects, as usually pre nted in books and lectures, are as very prosy and difficult to understand, they come in the hands of Prof. Garrison, clear intensely interesting and often amusing Like Col. Ingersoll he fires hot shot and shell with now and then a charge of grape or ain into the ranks of superctition. But, as to the effect, there is a noticeable difference. While it is easy to upset some of Ingersoll's logic, Garrison's facts from nature, are un-answerable as far as they go.

Harvey Mapes, an old Spiritualist and sub scriber to the JOURNAL, passed to the higher life from Kipton, Ohio, on the 24th ult., in the seventieth year of his age. He was a man of excellent character and respected by all who knew him. Mr. A. B. French, having reached home on the 25th, conducted his funeral services on the 28th, which were largely attended.

At the last meeting held here by C. Famile Allyn, an envelope containing a lock of hair was psychometrized by her. It was given to her by a total stranger. She gave a perfect description of the person to whom the hair belonged, telling of the d etc., in a foreign country nged, telling of the death, surroundings

GENERAL NOTES.

Any book can be ordered through the Jours-AL office, whether advertised or not

A Los Angeles, Cal., man is experimenting on ripening wines by electricity.

Milton Allen of Philadelphia, writes: "You are making decidedly the best paper we have." A cabinet picture of L. L. Darrow of Sturgis, Michigan, has been added to the Journal's large collection.

A buzzard with a bell on its neck is frightening people in Maryland. They take it to be the Angel of Death.

Since Dr. Shea's expose, it is said that he don't venture out of the cabinet. He has a few dupes left that he can still deceive.

Miss Susie M. Johnson has closed her la

bors at Minneapolis. She has labored long bors at Minicapolis. She has acover our and well in that city and done good work. Fortunately for Mr. Geo. R. Moore, he has failed to consummate arrangements to re-sume publication of his paper, The Medium's

The clergy of Yonkers denounce Mr. Beecher and his words as infamous. Have they in mind his sermon, lately delivered, from the

text "Love thy neighbor as thyself." A London clergyman pouches for the fact that he scolded a pet dog to death. It is safe to assume that that man understands how to ee to it that the contribution box is filled.

We refer our readers to the excellent nar-rative by Hudson Tuttle, on the first page of the JOURNAL. It were well if Spiritualists would take to heart and practice more gen erally the ethics inculcated in the story.

Mrs. Abigail Duniway, the enterprising ditor and publisher of The New Northwest, has a very beautifully illustrated Christmas number of her paper. The Reformer of Wind-ham County, Vermont, has also celebrated in the same manner.

Geo. P. Colby writes as follows of the Con vention lately held at Michigan City, Ind. The Convention was a success. We had good audiences, and they seemed interested. Re-grets were expressed by many that you were unable to attend."

The superstitious residents and the negro of North Texas are so agitated over the red lights in the west, that revivals have sprung up all over that part of the State, and the churches are so crowded that there is not standing room.

The Mormon organ at Salt Lake states that God struck Congressman Haskell with a strange, mysterious, incurable disease, because he was conspicuous in anti-Mormon legislation. This is strictly orthodox, however absurd it may be.

After praying constantly for twenty-four hours, an Ohio widow found \$13,000 which her husband concealed before his death, and for which she had searched unsuccessfully for several days. This is a powerful incen-

The price of the first is ten cents: the latter.

A new edition of "Garrison in Heaven, a Dream," and "Is Darwin Right? or, the Origin of Man," by Prof. Wm. Denton, has just been issued by Mrs. E. M. F. Denton of Wellesley, Mass. Both are valuable productions. lesley, Mass. Both are valuable productions. The price of the first is ten cents; the latter,

The Mormon Church now includes a president, 12 apostles, 58 patriarchs, 3,885 senti-nels, 3,153 high priests, 11,000 choirs, 1,500 bishops, and 4,400 deacons. In Arizona there is a membership of 2,262, in Idaho, twice as nany, and Mormon missionaries are at work all over Europe and the United States.

An advertisement for prayer is said to have lately appeared in a Washington paper, as follows: "The prayer of God's people are most earnestly requested for the thorough purification of a young church whose pastor and officers are inveterate users of tobacco. much against the wishes of its members."

De Long's remains with those of his dead comrades, have arrived at the City of Irkutsk. in Russia, and were received, by the poplace with high honors. Many wreaths were placed on the coffins and poems reciting the sad fate of the explorers were distributed

among the people.

Prof. Morse, in his last lecture at the Low ell Institute, Boston, translated a number of mottoes found on Japanese pottery. Among them wefe: "Long life; never old;" "The dew of the bamboo makes a very pleasant sound when falling on the leaves below;" "The fair wind blows, the branches turn green, and those on the south side blossom."

The New York Morning Journal suggests that, instead of sending missionaries to Afri ca, India, China, etc., we had better send a ca, hais, china, etc., we had set as a same of the to the many-wived heathen at home. The name "heathen" does not apply to a people who read and believe the Bible; and the Mormons so interpret its pages as to make it support their polygamous practices. They can never be cornered on scriptural grounds.

The Elgin (III.) Ac 22nd, was a most gorgeous holiday number. It gave a very complete history of that en-terprising little city, with fine illustrations of the principal buildings and some of the legant private residences. The Advo cate, always a good paper, seems imbued with new life, and shows up the best of any country paper on our exchange list at pre-

Charles Bradlaugh announces his inten tion of forcibly taking possession of his seat as a member of the House of Commons for ssion of his seat the Borough of Northampton at the next session of Parliament. He says that, having been promptly reflected to the House when e was declared ineligible, and again when he was declared ineligible, and again when he was expelled for not taking the oath, his duty toward his constituents requires that he should insist upon his seat, but he has re-fused the offer of some thousands of his supporters to come in procession to the palace yard and demand his admittance,

A. B. French is meeting with good success A. B. French is inecting with government authors and the Lyceum Bureau. During the past month he has lectured at Shelby, Grand Rapids, Petosky, Corunna and Mason, Mich.; South Bend, Delphi and Remington, Ind.; Blackberry, La Moille, Brighton, Greenville and Cowden, Ills.; Fredricktown, Dunkirk and Alliance, Oh'o. He is now fill-ing dates in Eastern Ohio, and will return to Chicago the last of the month to fill engage ments in Iowa and various Western towns.

Edward Eggleston continues in the January Century his series on early colonial history, with a paper on "Husbandry in Colony Times." In connection with the recent attempts at silk-culture in the United States, his story of the trials of the colonists in starting this industry will be of interest. Before corn had been grown in the Jamestown settlement, sufficient to keep away starvation, mulberry trees had been planted, and the culture of silk begun. Silk was at one time believed to be the long sought staple that should take away the repeach of bar-renness from New England. Dr.\ Eggleston describes also the beginnings of tobacco, rice, indigo and wheat culture.

For some time past there have been start-ling rumors in Cleveland to the effect that the Rev. Mr. Davis, a prominent Presbyterian clergyman of that city, was about to introduce many Romish innovations in his church. It was affirmed that he would soon appear habited in the vestments of the Catholic Church, and that crosses and incense would shortly be introduced in the Sunday service. The rumors have turned out to be only a bit of malicious tittle-tattle. Mr. Davis recently expressed a wish to wear the cape which is often worn by Presbyterian clergymen, but object, he wisely refrained from doing so.
That, and the fact that an ornamental cross
was painted on the wall back of the pulpit. were the sole foundations for much unneces-

The Rev. Dr. Newman, at the annual banquet of the New England Society, in responding to the toast-"Utah, what of her antipilgrim methods"--gave expression to many pertinent thoughts. During the course of his remarks he claimed that the first work should be done by Congress; that is, Congress should declare that Cannon, the Utah delegate, has no right to a seat in the Congress of the United States. He says: "Here is a practice that is contrary to the order and constitution of nature, and our legislators must fall back, not upon the Bible, but upon nature itself, for nature has provided an equality—numerical equality—of the sexes, so that the apostle's command, 'Let every man have his own wife, and every woman her own husband, is the law. I would, therefore, legislate against polygamy, standing upon this, that it is a fraud; that it defrauds a man of his rights; that if one man has a right to twenty-five wives he thereby defrauds twenty-four men out of their natural rights.

The Panorama of the Battle of Gettysburg is one of the finest sights in Chicago and well worth the time and money required to inspect it. The owners are among the most solid, conservative and law-abiding citizens, sond, conservative and the solution but they very properly keep their exhibition open on Sundays, thereby accommodating thousands who otherwise could never see it This annoys Rev. W. H. Ryder, one of the few remaining vestiges of the moribund sect called Universalists. He complains feebly in the daily papers. As he has been striving for years to have the Universalist corpse recognized as "orthodox," possibly he thinks this whine against Sunday opening of the panorwhine against Sunday opening of the panorama will make for his claim. While the owners of the Gettysburg picture may not as a body be strictly orthodox, nor given to supporting universal salvation, yet it is safe to say, none of them ever got their discharge from bankruptcy by paying twenty-five cents on the dollar, and then lived in as good style as before. It has been reported in times past that a linversalist preacher did this and thought it not sinful or against good morals. The annals of a terrible year are presented

The annals of a terrible year are presented in the Tribune this morning. Fair estimates of the number of lives lost by the more noticeable accidents give a total of 125,000, or over 342 for each of the 365 days of 1883. Of cours these colossal figures are attained principally through the results of three calamities—Ischia, Java. and Syria. Aside from the earth-quakes the year was unequaled in shipwrecks-cyclones, fire scenes and mining horrors. Over thirty people were killed for each day in January, the Newhall fire, the Russian circus horror, and the Cimbria shipwreck being the principal of thirty calamities during the month. Three hupdred and ninety-eight people went down in the Cimbria alone. Two hundred and seventy people burned in the circus at Berditcheff. The panic later on a Sunderland, Eng., caused the death of 197 little children—perhaps the most astonishing catastrophe of the time-and 150 workm were drowned like rats in the tub called the Daphne on the Clyde. There were 1,697 murders, 107 executions, 135 lynchings, and 727 suicides. The confiagrations which exceeded a destruction of \$100,000 each summed up a loss of \$41,000,000. The obituary list, while hardly equaling that of the previous year in point of interest—for the world lost no Darwin, or Longfellow, or Emerson-is still a remarkable catalogue, headed by Chambo Gambetta, Gortschakoff, Alexander H. Stephens, Karl Marx, Schultze-Delitzsche, Turg neff and Prof. Anthon. In each department of the records which the Tribune this morning lays before its readers for passing notice or future reference the proper information will be found reliable and of great advantage to those who may choose to use it.—Chicago Tribune, Dec. 30th.

The diabolical thought entered the mind of the stranger to murder the Quakers in the morning, pursue and overtake the servant, murder him, and secure the message revealmurder him, and secure the message revealing the place where the treasure might be
found. He carried out his plans, but, upon
getting possession of the message, found that
it was written in cipher. He was unable to
find a key that would solve the mystery, and,
haunted by his fruitless crime, he fled to
France, taking the cipher with him. For
yeara he studied it in vain, and finally died
in a mad-house. This is the legend the first
settlers in the region handed down to their
descendants.

years he studied it in vain, and finally died in a mad-house. This is the legend the first settlers in the region handed down to their descendants.

In 1810 Gregory Harding settled in the town of Jasper. He had been there but a short time when he dreamed that near his place there was e-cave, the opening of which was covered by a harge flat stone, upon which was copper kettle. In the cave was stored enormous wealth in silver, but it was guarded by two ghostly sentinels. Harding did not investigate the accuracy of his dream. Shortly afterward a twin brother of his joined him. This brother had a dream corresponding in every particular with his brother's. The two then searched for the cave. They found the locality just as they had seen it in their dreams, and discovered the copper kettle and the flat rock, but remembering the spectres that guarded the treasure beneath it, they did not venture to disturb it. The next day Gregory Harding was killed by a tree he was felling, and his brother was thrown from a horse and killed. The secret of the cave's locality died with them.

In 1830 a Methodist minister named Anson Green came from the Genessee 'talley with a woman who had 'a glass, by looking into which she said she could see the secret cave where the treasure of the murdered Quakers was hidder, and its exact location. They went in search of it. They found the spot the woman saw in the glass, and then she was suddenly stricken binned, and they were obliged to return without discovering the cave. They stopped for the night at the house of the Rev. Jedediah Stephens, who lived in the vicinity, where they related what had occured. His son Silas tried the glass, and could see the cave and its lecality, but he was the only one who could see it. His brother Nathan and himself started next day to search for the cave, but as they neared the spot he became not only blind but deranged, and the

Sects in Australia.

Nearly One Hundred and Fifty Denomina-tions in Australia.

The Chinese are tabooed in Victoria even more than they are in California; says a let-ter from Melbourne. to The Philadelphia Times, and there even appears to be an agree-ment among alf Christian sects that they may go to the devil without any effort be-ing made for their conversion. The great churches here have as much as they can do to arrest the tendency to disintegration. I to arrest the tendency to disintegration. I suppose that never in the history of the world has a there been such a breaking up into denominations as may be witnessed in this colony. The census of 1881 gives Victoria a population of 862,346 and it also registers 144 denominational religious names, though only a few people are entered as members. In several cases a denomination has only one member. One is reminded of a sect in Scotland which believed that all not connected with itself must be forever dammed. Some investigator observing that this sect had so far diminished that only two persons remained in it, sought these two out and found they were an aged man and wife. The inquirer only saw the old woman, and asked whether she really believed that she and her husband, Sandy, would alone escape heli. The old lady replied: "Between ourselves, I sometimes have my doubts about Sandy." Some of the names by which the Victorians enter themselves in the official Year-book are The old lady repiled: "Between ourselves, I sometimes have my doubts about Sandy." Some of the names by which the Victorians enter themselves in the official Vear-book are novel-e.g., "God-fearing," "Saved Sinners," "Silent Admirer," "Free Trade," "Nature," and three men give their church as "L. S. D." Perhaps this last persuasion would be more numerous if men were less reticent, about their religion. Some of the denominations are mysterious. What is "the church of Eli Sands?" Five people belong to it—all women. One woman records her fate as a "Walker, the secularist legturer of Melbourne. But what is a "Borrowite?" It can not mean one who borrows, for it is a sect of only one-member. The sect of those who borrow one may assume to be much larger even in this prosperous colony. There are numerads entries which indicate the religious fermentation going on in Australia.—"Bellevers in Parts of the Bible." "Liberty of Conscience." "Liberal Views," "Justice and Liberty," "Free Religion," "Natural Religion," "Rational Christians," "Reasonists," "Eclectic," "Neutral, "Humanitarians." There are 53 "agnostics, 37" atheists." 14 "inddels," while 7,277 register themselves as having no creed or unconnected with any denomination. The number

1

A Mine Claimed to be Guarded by Spectres.

The Traditions and Legends Hanging About an Ancient Silver Mine.

CORNING, N. Y., Dec. 20.—A number of Philadelphians are negotiating for the purchase of a large tract of land in the town of Jasper, this county, somewhere, on which legend has from time out of mind located a silver mine, which the parties hope to find. On the tract is the "treasure cave," of much local fame. The legend is that during the French and Indian War two Quaker bottlers by the name of Dickinson came into the Cohocton Valley to trade with the Indians. They gain ed the confidence of the Indians to such an extent that the latter revealed to them the existence of a silver mine, somewhere on Berniet's Creek. The brothers had in their employ an old servant who had come with them from Philadelphia. The Quakers worked the silver mine, the ore of which was very pure, and hid the treasure in a cave known only to themselves, until such time as they could convey it to Philadelphia.

Near the close of the French and Indian War a stranger appeared at the cabin of the Quakers talking about their treasure, after they supposed he was a deserter from the French army, and begged for shelter and food. This was gladly given him. The first night he was in the cabin he overheard the Quakers talking about their treasure, after they supposed he was alceping, and learned that it was secreted somewhere in the vicinity. He also learned from their conversation that they intended to start their servant for Philadelphia the next day, and had given him a message to another -brother there which would inform him as to the hidding-place of the treasure in case anything should happen to the brothers who were working the mine.

The diabolical thought entered the mind of the stranger to murder the Quakers in the wine.

Mr. and Mrs. John R. Robinson are visiting Galveston, Texas, and will attend the wed-ding of Mrs. Robinson's granddaughter. They are enjoying the delightful weather there thermometer at 70° and flowers in full bloom

Next Sunday Lyman C. Howe speaks at the Grange Hall, North Collins, N. Y. We regret to learn that Mr. Howe's estimable wife has been dangerously sick. She is now, however,

out of danger.

Mr. E. V. Smalley's sketch of General Sherman in the January Century, has been inspected and revised by General Grant, whose suggestions have been of great value in assume that the state of the sta sisting the writer to give an authentic and trustworthy account of the important events of General Sherman's career. A paper on General Sheridan will follow in the February

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Spiritualist Meeting.

The First District Association of Spiritualists, composed a Gartand Macomb, Mt. Clair and Lapper Counties, Mich. will bold its 600000 Quarterly Meeting at 50000° Hall, Metamors Lapper tounty, the second saturday and Sunday of January 1894. The boar of the opening of the meeting will be at o'clock r. M. Saturday; again at 1034 a. M. Sunday; also o'clock r. M. and 7 o'clock reenous, Various good speakers will be in attendance.

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MSt. F. E. OUELL, Secretary As
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ual Fraternity every Friday evening at 7:00 sident. A. H. DAILEY. President. 24, 1883. (P. O. address 15 Court St.

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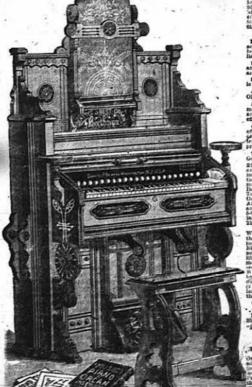
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Voices from the Leople, AND INFORMATION ON VARIOUS SUBJECTS.

The Blessed Truth. BY MRS. E. L. WATSON.

As flowers would miss the golden light From our great System's centre pouring, And droop with universal blight, Beyond our power of restoring;

As streams would miss their secret source In snow summits of the mountains, And no more run their shining course To leap and laugh in silvery fountains;

As night would miss her crown of stars That shines transceadent, sempiternal, Whose beauty time nor distance mars, God's loving smile transfixed, supernal;

So should we miss the golden truth, That to our thirsting souls is given, With power to heal all human ruth Decended fresh from highest Heaven! The ble-sed truth that God is love, And mindful of the humblest creature,

ling in brightest realms above more than in the works of Nature!

And that the earth is but a school, Where finite Souls make a beginning And learn obsidence to God's rule By tairing consequence of slaning!

That every child of ignorance Shall yet o'er come this state of evil, And none are left to cruel chance Or subtle wiles of any Devil!

But that around the very least Of those who bear life's bitter burden, The love of One who all things seest Surrounds in sale and shining guerdon!

And that through all our night of sin The dark is thronged with star-eyed angels Who seek our wayward hearts to win, And make us one with-Love's evangels! Ab, yes! the blessed, soul-born truth."
That error is a bond external
And will pass by, with every ruth,
While Love and Virtue are eternal!

And that the shadow of the grave Falls not within the realm of Spirit. Which hath the power its own to sa With every golden grain of merit.

The truth that though we now are blind, To many a sacred, shining vision, Hidden our fleshly sense bellind Lies near to all life's sweet elysium!

And those whom we have counted dead, So sorely grieved that we should sever, Return, till we are comforted To mourn for them no more forever.

And now into our daily life, With all its turmoil, wrongs and grieving, Its poverty and petty strike— A golden thread of song is weaving.

The voice of love, now purified, Pours through Death's fresh-illumined portals, And all our joys are multiplied Through these dear ministering Immortals.

The Universalists.

the Editor of the Meligio Philosophical Journal:
"The Universalist's Church of Our Father," this city, is served by Dr. E. Rexford, a very also gentle-mag and a good scholar—one who throws off a wholesome magnetism; as a consequence he draws large audiences. Many of his hearers are of the best spiritual and liberal thought, who do not accept Universalism, but heef him for the many good thoughts he throws off outside of his general teaching. At times he carries his hearers, to great hights in spiritual wisdom, and encourages the belief in a future state and the spiritual philosophy, thereby dropping many crumbs for his congregation to gather up that they otherwise would not get; but while preaching on the evening of bec, 2nd, he seemed to forget the previous positions he had taken, and he said that it is impossible to form any conception of the future life. It is impossible to fear any conception of the future life. It is impossible to fear any conception of the future life. It is impossible to fear any conception of the future life. It is impossible to fear any conception of the future life. It is impossible to fear any conception. The old Testament is silent in regard to the future state. The New Testament gives as large hopes, but no details.

Mar is tables: a var within position to be above. large audiences. Many of his bearers are of the best

tails, as is fallen; a very pitiful position to be placed as is fallen; a very pitiful position to be placed efore the people of this city, who have given large nitendance for his outspoken and liberal tutal expressions. Now, if nothing is known on hereafter, what line of thought has supported the property of the pro apirtual expressions. Now, if nothing is known of
the hereafter, what line of thought has supported
the many theological teachers these thousands, of
the voral to the other, is built upon this thought.
Take it ways-from the fillels and its sacredness is
lost, the religious element is gone, and it becomes
tery common reading, much of it unif for the home
circle. Take away this thought from the churches,
and there is nothing upon which they can harmonize, and they is nothing upon which they can harmonize, and they must become failures, even as social
gatherings. Universalists and Unitarians have much
more ilberal thoughts than many other denominations, but their days are numbered unless they still,
advance and keep pace with progressive thinkers.
They must come up to the spiritual thought or very
soon preach to materialists.

On Sunday evening, Dec. 16th, fillies B. Stebblus delivered a very able lecture on the "immortality of
Life." in which he severely criticised the Reverend
gentleman for the position he took on the occasion
referred to. The audience was quite large, Intelligent and very attentive. The thoughts advanced by
him, were well received, and I have no doubt, much
Detrol. Mich.

An Auccrete to at General Shavenus.

Ancedote of General S

An Anecdote of General Shorman.

Many good anecdotes of Sherman were current during the war. Some of them, he once sald, when they were brought to his notice, had been tidd of every general alone Hannibal. Here is one of unquestionable authenticity, which shows his sagacity in dealing with the population of conquered towns. After heroccupted Memphis, the people kept the churches, schools, and places of business closed, so that, sare for the movements of the soldiers, the place looked like a city of the dead. He issued an order directing that the stores and shops should be opened during business hours, the schools resume their courses, and the charches hold their customary services. Among the people who cilled at his head-quarters to protest against this order, or to ask for explanations, was the clergyman of an Episcopal church, who said that the ritual of his denomination contained a prayer for the President, which, under the circumstances, embarrassed him. "Whom do you regard as your President?" asked sherman, huntily. "We look now Mr. Davis as our which, under the circumstances, embarrassed him. "Whom do you regard as your President?" asked Sherman, hiquily. "We look upon Mr. Davis as our President," replied the minister. "Very well; pray for Jeff Davis if you wish. He needs your prayers badly. It will take a great deal of praying to save him." "Then I will not be compelled to pray for Mr. Lincoin?" "Oh, no, He's a good man, and don't need your prayers. You may pray for him if you feel like it, but there's no compulsion." answered Sherman, instantly divining that the worthy clergyman wanted to nose as a martyr before his parishioners, and had boped that he would be ordered to use the prayer for the Freeident of the United States. The next Sunday the prescribed prayer was omodified by the preacher as to leave out mention if the President, and to refer only to "all in authority." E. F. Smalley in January Century.

A subscriber writes as follows from Indianapolis, find: I will give you some idea as to what we have done here in our city. I have been inlying meetings at my house for over one year. Two weeks ago there were so many in attendance that a committee was appointed to secure a hall. Last Friday we took a lesse on the Fiymouth Church building for one year, and had our first meeting here Sunday morning and evening, with many encouragements, lifes See E. Fales for-

Sor the Religio Philosophical Jon Mediumship in Central Asia.

(1 canslated from La Revue Spirite for October 1888.)
Sr. Petersaucia, July 16th, NS. The embassy of
the Emir of Bokhara, consisting of his son, Seyed
Abdul Agate-Khan (prince and helr) a fine young
man of twenty-seven years of age and twelve per-sons of his retflue sent to Moscow to be present at
the coronation of the Czar, has just left St. Peters-jurg, yesteday July 15th, after a brief stay in this
capital.

Aponor the research (1 canslated from La Revue Spirite for October 1883.

burg, vesterday July 15th, after a brief stay in this capital.

Among the persons accompanying the prince, was a learned Mussulman acting as interpreter, Alime Jonnouscof, who had been specially recommended to me by a friend residing in Samarcand, a city of Russian Turkestan. He has traveled much in Arabia and the East Indies, speaks Russian and several Oriental languages perfectly well, is skilled in the modern physical and mechanical sciences, is actually occupied at present in establishing in Central Asife (where a French sciencific expedition is found just now.) a new system of irrigation with electricity as the motive power. Having formed has acquaintance I have bad several long and repeated interviews with selffic, convediting freely upon religion and Mussulman philosophy, in which I am much interested for several reasons and with which I have bushed myself for a long time past.

al reasons and with which I have busied myseif for a long time past.

Among other matters I gave him an account of the Spiritualist dockrine and was gratified to learn from him, that there extisted among the Mussulmans of Central Asia, for centuries past, a society like that of Masonry, known by the name of Muridism, whose adepts are students of magnetism and mediumistic phenomena and are well acquainted with the truths of Spiritualism 'including the doctrine of re-incarnation) and accept the same.

They have numbers of good mediums, healers, seers, clairvoyants and mediums for physical demonstrations. The Muridis, as the adepts of Muridism are called, must, first of all, according to the assertion of Jonouscof, who is himself a Murid, make renunciation of their own persons and look out only

"Thou mayes goe sugar and even the Koran; these are sins for which thou mayest be pardoned; but never offend thy neighbor, if thou wishest the salvation of thy soul."

In order to attain to the degrees of complete dislaterestedness, the Murids begin their studies of mediumship under the guidance of the elders of their society known under the name of Chelah; they mortify the besty by all sorts of privations in food, clothing, etc. On reaching the degree almed at, in which their will, and as Jonnouscoft told me, their me! (or soul) becomes absolute master of the body, the Murids begin their mediumship to; the healing of the sick, laying hands on them, but without any motions. It is evidently the magnetic passes but under a different form from oura. After this degree of mediumship to comes that of clairvoyance through opaque substances, vision at a distance, the aspect and movement of objects, and finally the palapath emterialization of spirits or souls disnacranted from the earthly body.

ferent form from ears. After this degree of meaimmship comes that of clairvopance through opaque
substances, vision at a distance, the aspect and movement of objects, and finally the palpable materialization of spirits or souls disincarnated from the earthly
body.

It is to be noted that this materialization is generally that of the spirit of the cider, or Cheigh who
during his earthly life had been the initiator of the
medium in Muridian. Jonnouseof told me that
during his mediumship (which does not last forever
and only according to circumstances and the life
that one leads) he often saw his Cheigh or deceased
masser limber the palpable form of the body he inhabited while on the earth and always when some
peril was threatening him, to retain pernhamently the
quality of medium, the Murid must maintain a sober
and disinterested life and busy, himself with prayer
and the healing of the sick. The Murids are generally held as holy men in Bobpara and other countries
of Central Asia and are much honored by the Mussulmans. Their science is secret; they make no parade of it and do not use it as a trade or speculation
to earn their bread like many European mediums.

Such is a brief outline of what Alime-Jonnouseofa
Murid related to me concerning Muridism in that
country. Jonnou-eof becoming much interested in
Spiritualism and fineling it in perfect harmony with
the pullosophy taught by the great prophet of the
Arabs, Mohammed, whom he holds in high honor as
one of the most eminent Murids and laborers for the
progress of humanity, took from me the pampide of
Allen Karlee (in Russlan) "Spiritualism of Its Simplest Expression," and also the manuscript of a trussalion in Russian that I gave him of the trustallon in Russian that I gave him of the trustscale of the most eminent Murids and laborers for the
progress of humanity, took from me the pampide of
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A Fight.

To the Editor of the Religio-Philosophical Jo

A Fight.

To the Editor of the Religio Philosophical Journal:

A fight is prediced by Mgr. Capel, the representative of the Catholic Church in the United States. In speaking of the Public Schools of this country and their system of government, he says: "There are a good many Catholics in this country, and there is good many Catholics in this country, and there is good many Catholics in this country, and there is good many Catholics in this country, and there is 5,004,004. Your public system is inadequate for them, and they are going to leave it. Supposs the Church sends out an anotoritative demand to the Catholics to start a school in every parish and support them, and send all Catholic children to them. It can be dore by the utterance of a word, sharp as the click of a trigger. That command will be obeyed. New schools will spring up everywhere. Well, who objects? The object of schools is to teach the young leas how to shool, and through the Intellect the knowledge of God and his works."

"Do you suppose some millions of people are going to pay taxes lwice?" One for their own schools and again for Protestant schools from which they get no isenefit." If it is not a downright fight—if will be at least a war-like condition—a million or two of tax-paying cilizens hostlie to the yovernment. Hostlie for what? Because this free government will not consent to extend the instructhan in the public schools to the exceptional sentiments and mummeries of Catholic Leadning, which are not now allowed in a sectarian sedse to any Christian denomination. The Catholic Chalorits free to enjoy equal rights in the Public Schools with all others; but with this is not content. It has given us warning that Catholics only await the power to establish their supremary; the pri ject of the American Bishops and the Pope at their head to demand specifically the right of Catholics to establish sectarna schools supported by the school money of the government. It must not be forgotion that the Catholic leaders threaten this land of the free wit

threaten this land of the free with its 50,000,000 of inhabitants with a union of Church and State under the direction of the Pope. Draper says:

"All Europe was horror-stricken at the Hugueson massacre of St. Bartholomes Eve (1572). For perfidy and atrocity it hab no equal in the annals of the world." Readers of history have not forgotten the Inquisition with its instruments of torture and death, and the victims of a Christian (?) wrath burnt at the state for their honest choice of their religion; nor barfs the friends of Victor Emmanuel, the noble advocate of Roman religious freedom, forgotten the annihema maranatha pronounced by the Christian Pope against him; an anathema which the prince of devils could, for malignity and spite in wain attempt to imitate.

"Washington, D. C., Dec. 17, 1883.

Mr. W. P. writes: I should like to hear some of the calumnies beaped upon Spiritualism and its friends, answered from every liberal rostrum in the United States, on the day of our next anniversary, by a lecture delivered upon. The effects produced upon the scuttments and morals of the masses why have been reached, by the itsachings of Spiritualism up to the present time. Then let each lecture be published in the immediate vicinity where delivered, as far as practicable. I think that a volume of facts can be harded upon our traducers, that will accom-piles a large amount of good.

The Spiritualists Alliance, New York.

The Spiritualists Ailiance, New York.

The Alliance held its regular Sunday afternoon meeting on December 16th, Mr. Nelson Cross in the chair. Mrs. Henry J. Newton read a poem in her usual acceptable manner. The selection was well chosen. Mrs. Milton Rathbun read a raper entitled, "The Way Made Clear." She claimed thakeverywhere there was confusion and conflict. It was quite time that Spiritualists opened their cyes and did their duty: that they supplement their professions with action. In making the way clear it was their duty to use every effort for the furtherance of temperance. It was the duty of all to not only be healthful spiritually, but they ought to take care of the physical body in order that the spirit might grow and develop.

Mr. Groege H. Jones spoke of the recent account in the papers of the young man named Brooks, who died recently in Brooklyn, on the day, hour and of the disease he had forefold. Mr. Jones had written to the boy's father, who resides in Baltimore, and the answer to his letter was read, which substantially corroborated the statement published. Mr. Jones said he did not know why there were so many skeptics. It was a marvel to himself tostantly questioning the phenomena, and yet he was a Spiritualist.

Mr. McArity said he could read between the lines of Mrs. Rathbun's address that he was receiving a good scolding, and he deserved it. With the practical work advocated in the address, he was in full accord. About the supposed wonderful prevision which had been referred to, it must not be caught at as any thing very great. He Teslade the case about the daughter of Mr. Taylor, employed althe London Polytechnic, who forebold her own death nice months to a day, hour and minute. That lady was in the habit of standing on the spirit in the body. He mentioned that he had frequently spechologized the lady referred to in London.

Mr. Charles Dawbarn was in full accord with every thing in the address of the body. He mentioned that he had frequently spechologized the lady referred to in London.

tion. He through the would have no more declarations, they would have no more for them.

Mrs. Neille J. T. Brigham related her recent experience as a writing medium. This phase of medium-hip is something quite new to the accomplished lady.

New York, Dec. 16, 1883. HEBBERTUS.

Spiritualism in Baltimore, Md.

To the Editor of the Religio-Philosophical Journal

The impatient waiting for the lectures to commence before the Third Spiritualist Society, ceased upon the return of Mrs. Rachel Haidcott on the first Sunday of December. She will occupy the restrunt of the winter. She returns from the North improved in health, and her lectures emit no uncertain sounds in the advocacy of the highest and most moral sentiments of refined and pure Spiritualism. The progress of our cause is much handicapped here, on account of its being unfashlonable, and it was about to add, being misunderstood; but I won't, knowing as I do, that the great majority of persons who attend our churches, do so because it is fashlonable, and not because they understand their doernies, or are imbused with the spirit and lore of the humble Nazarine, of which they hear so much and recoilect so little—their object being, rather, to be seen of men, and to display their purple and fine linen, and gaze upon the similar display of their coworshipers. There is, however, a strong and deep undercurrent silently setting in towards the shores of Spiritualism: the minds of men of position and note amongst us are diffiting towards our cause, and are accepting its truthsy lost, as yet her for to proceed the surface of the control of the co

might suffer lajury from the hands of the churchgoers.

There are private circles held all over the city, at
some of which most interesting manifestations occur, but they are kept a sealed took to all outfide
the circle. We are having some wonderful manifestations at one of those private circles, which are
attested to fay my friends who attend them, but they
are done in the dark, and I am so much opposed to
dark circles, that I would not report any thing that
occurs at them, feeling, as I do, that I require the
use of all my senses at all times, and that I would
not be justified in decling upon the merits of any
thing presented to me, which required the use of
my vision, at a time when I was deprived of my
second sense; were this not so, I could tell a tale,
and most probably a true dog, which would tigerest
a large number of your readers. Until the veil is
lifted, and the light allowed to shine in upon the
dark places, I shall not enter light them.

Baltimore, Dec. 15, 1883.

CARROLL.

Letter from C. Faunte Allyn.

To the Editor of the Religio Philosophical Journal:
I clip the following from a notice of my lecture in
a late JOHNAL:
"The control, however, did not give the name of
the Individual referred to. When the entire paraphernalla of a tricky medium is captured, with which
he has been canalled for years, to swindle the people,
and of which an advanced spirit should be fully copinzant, it does not seem to be improper to mention
his name in full."
Please allowan syplanation: "The control" did not

nizani, it does not seem to be improper to mention which as many in full."

Please allow-an explanation: "The control" did not read the notice. I read it as I am able to do so without spirit ald. I claim no "control" or "zaivanced spirit," though I believe I ath influenced and assistated in my platform exercises. I did not read the name of the medium, for it is my code of honor, not or 'kjck a man when he's down." The law had blim in its grasp. He was completely exposed. Even the most credulous were convinced of his crime. The purpose was accomplished. For years I have been estracted because of my outspoken condemnation of so-called materialization. I have no fear, neither control of a court favor. I have no belleft in the justice (?) that is quiet and excusing in its treatment of the popular and smooth-talking mistaken ones, and is indignant over the weaker unfortunates. I leave calling names to my, superiors in culture, intelled and eliquette, and, remember somebody's boy" without condoning the crime.

Some of the causes that lead to wholevala tricksome

remember someons that lead to wholesale trick-cry, should in my opinion, be discussed and studied; viz., credulous seekers, emotional Spiritualists, faith in and authority of Bible manifestations, the large acquisitieness and other unfortunate surroundings of the so-called medium.

of the so-called medium.

I shall try to practice the "charity" I preach, and I would not remit the penalty attached to wrong doing. No one has a right to do what seeins to him or her wrong, and though I gain no favor from the world, yet I shall still trust the angels will help me. If I try to educate myself and others up to a standard where truth, reason and honest threstigation lead the way. (I do not think that anger or bitterness of world will help criminals; principles, not individuals, as what I destre to reach. If Lam wrong in my methods, I am willing to be taught. No "advanced spirit" is responsible for my ignorance. With love for the cause of humanity, I and, as ever, Clifton House, Chicago, Ill.

C. FANNIE ALLIN. Confidence in Sell.

Confidence in Self.

Rely on yourself; take it for granted that you can accomplish your plana. Never say, "I can's"—they are ignoble words. He who does not feel within himself the power to conquer fata, is not a man in the true sense of the word. Of course it is a misfortune for him, since he can never be of any benefit to himself, or anybody else. Hearen help the woman who marries him! Somebody says, "O, I don't like these self-conceited folists" My friend, self-conceit and self-confidence are two qualities as different as light and darkness; and though the self-conceited man may not be the most agreeable of companions, we infinitely prefer him to the creeping, cringing, craven-spirited fellow who is never ready for an emergency, and who, like Urish Heep, spends his life in trying to be "umble." The man who says, "I will do lif"—who easys if from his heart, and means it, too—who bends his whole energy to the work, amost always accomplishes it; and the people call him inchy and successful, and all that sort of thing, where, in fact, his luck has been brought about by his own persevering efforts and by his confidence in himself. Fortune detects cowardice; and the man who will not be conquered by iridies is her prime favorite.

Koot Hoomi.

To the Editor of the Bellite Philosophical Journal;
A late issue of your valuable paper contains a letter alleged to be from Trebizond, in which the writer makes much of what he calls a plagtarism upon Mr. Riedle by 'Root Hooms,' citing a paragraph from a lecture by Mr. Riedle, given Aug. 18, 1809, while the extract from Roof Hoomi, et letter is of date 1831. The object of your Trebizond correspondent is to show that Root Hoomi, an adept, is not to be believed be cause he has stolen an Idea from Riddle and passed it off on Sinnett as his own. It seems to me you devote much space to that endeavor, but it is given up to efforts to demolish a very common sentence, while or space in devoted to the other deasy put forth by Root Hoomi. Ferhaps your Trebizond gentleman call flow sew of moral rewards and punishment, at all the sew of moral rewards and punishment, et incarmation, a future state, cycles, etc., which have been the propert of the Buddhist from time immential, and our Theosophist.

House you first weep away the testimory of centuries and the declarations of such me as Rys-Davids and Max Multer. Now you the plagaritors.

Lit is not proper to the plagaritors.

Lit is not proper to the plagaritors.

Lit is not proper to the plagaritors.

Lit is not head which has been used, in nearly identical worsh of means that the gentleman? If the clause of the plagaritors.

Lit is not head which has been used, in nearly identical worsh of means with his gentleman? If the clause of the plagaritors.

Lit is not head which has been used, in nearly identical worsh of means with the gentleman? If the clause of the plagaritors is a possible to resist their influx when the time comes as on the forest myself of the tides, in a plagarity of the pl

Again, Mr. Editor, let me make the declaration that I knew of and heard from, Koot Hoomi in New York in the Beginning of 1875 to date, and have often heard the declaration contained in the Kiddle lecture repeated by Koot Hoomi orally and in writing, just five years before Mr. Kiddle's lecture. I have seen also in New York through 1875 up to 1878 phenomena performed by Koot Hoomi and other adepts, similar to those detailed by Mr. Sinnett. If you want an account I will let you have it. Finally, it may streptise you and "Whoomslambig, which I translate "W. E. Coleanum," to know that there are many persons in America who know of, and firmly believe in, both the existence and the honesty of Koot Hoomi, In, India there are thousands who know him, and whe will thank you if you will print this letter as fairly as you printed that of the gentleman from Trebizond.

Brooklyn, N. Y. Again, Mr. Editor, let me make the declaration that knew of and heard from, Koot Hoomi in New York Brooklyn, N. Y.

We will say for Mr. Judge's information, that Mr. Wm. E. Coleman never saw the article referred to till he saw it in print in the JOURNAL.—En.

"Who-Slams-Bigg"

To the Estitor of the Beliate Philosophical Journal:

To the Editor of the Editor This sphical Journal:

Your-issed of Dec. 8th contains an article from a Mr. "Who-slams big," at least one would suppose he thinks he does from the language he uses. He wishes to appear very withy and smart at the same time that he accuses of plagfarism one who is so far above his little contemptible lordship, that the, "big is mmer," as he calls binself, cannot conceive of man attaining such a pure, elevated condition of morality, and, therefore, judging all men by himself, he makes a false statement and exposes his ignorance of occuli matters by calling the projection of a person's astral body an elemental. I would advise him to read the article on page six of the same paper his trash appears in, entitled, "Can the Spirit leave the body," or, if that does not easity him, it leave the body," or, if that does not easity him, it leave the body," or, if that does not easity him, it leave the body," or, if that does not easity him, it leave the body," or, if that does not easity him, it is be done, or, further still, let him read Bulwer's "Strange Story." As regards what an elemental spirit is, be may find out by perusing "Fragments of Occul. Truth." They will show him that the spirit of a bunan being is not an elemental. At the end of his article he asks for explanations. If (?) he is sincere, he can get them.

He appears to have a rod in soak for the "Himalaxan Brothlers" who existed in the staticle in t

article he asks for explanations. If (?) he is sincere, he can get them.

He appears to have a rod in soak for the "Himaliayan Brothers," who certainly must feel (?) already (as they are sensitives) the weight of his excertations. He does not seem to know that according to the doctrine of Spiritualists people can be influenced to receive communications unknown to themselves (as far as the imparter is concerned.) Some people say they receive or have impressions; who imparts these impressions? He does not know or he would not write what he did.

Two beople have the same ideas and one expresses his; the other says I was thinking the same thing the other day, or a month or year ago. Can Mr. "Who-slams-big" say that diestole the other's ideas? When he accuses the Himaliana Brothers with deceit and lying, he merely assumes the position of the pot, and calls the lyfful, in ketitle black.

As regards Madame Blavatsky and Col. Olcott, they are out of reach of the slanderer, or possibly he might have his ideas, as regards them, corrected by a personal explanation.

He may assure himself that he will remain disenchanted as regards the existency of the Brothers

might have nis mean, a received a personal explanation.

He may assure himself that he will remain discendanted as regards the existence of the Brothers as long as he persists in abusing them, but if he experiences a change of heart, possibly be may have the opportunity of satisfying himself that they are real flesh and blood, as others know them to be, real flesh and blood, as others know them to be.

T. Butti.

A Lively Girl.

Making Furniture Walk Around in a Very Qu

ROME, Ga., Dec. 21,-The Cherokee section of Georgia is greatly excited over the manifestations of Miss Lula Hurst, the fifteen-year-old daughter of Mr. William E. Hurst, a substantial farmer of Polk Mr. William E. Hurst, a substantial farmer of Polk County. The stories told were of such a strange character that Col. Freeman, of the Celartown detectation, Dr. F. Liddell, and several other prominent citizens went out to Mr. Hurst's residence for the purpose of investigating them. They found the purpose of investigating them. They found the purpose of investigating them. They found the pround jady to be the purpose to health, and of modest manners. Upon a request to manifest some of her newly-developed powers, she arose and placed her hands upon the back of a common chair, which soon began to myre, first slowly, then violently. The Boctor was requested to hold the chair, but, being unable to de so alone, two, and then three men, tried with no better effect. Apparently there was not a particle of physical force used by the young lady, her hands merely reeting carelessly on the back of the chair. On a puryous occasion four of the stoutest men in the neighborhood had found it impossible to hold the chair. A large, old-fashloned bedstead stood with its head back in the corner of the ble to hold the chair. A large, old-fashloned bedstead slood with its head back in the corner of the
room. On the foot of the bed Miss Lula placed her
hand lightly, and the bed arose two feet in the air
and moved swiftly around the room. Now, Miss Lora
Wimberier, a cousin of Miss Lula, while in bed recently, heard a thumping noise on the headboard,
which she thought was produced by her cousin with
her fingers, and requested her to stop and go. to
sleep. Miss Lula protested innocence, yet the sound
grew more audible. A playful remark that it
should strike her caused a secsation like a slight
shock, felt by Miss Wimberly about the face. The
sound was then called to manifest itself where commanded about the bed, and the bed was finally commanded to more, and to the wonder of the occupants, rolled briskly around the room. This is the
circumstance which led to the subsequent experiments. On a recent occasion, while Miss Lula was
lying across the bed, she ihought of some favorite
alr, when its music enannels strangely from the
headboard of the bed and was heard by more than
a half dozen persions, sitting around the room. On
another occasion an uncleanbove the ordinary weight,
in a chair, his feet on the rounds, while the lady
placed her hand with an under-grip on the upper
back of the chair and lifted-him, across the floor.
These people know nothing of Spiritualism, andgire
sorely troubled by manifestations which they desu
the work of an evil spi-tt. People from afar and near
come daily to see and ar the latest developments.

A Human Fire.

na of a Burning Mine Repeated in the Physical System.

The Phenomena of a Burning Mine Repeated in the Physical System:

A few years ago one of the most important coal mines in Pennsylvania caught fire. It started slowing but soon obtained such features that it spread through the greater portion of the entire mine. To flood it with water would extinguish the fire, but well night ruin the mine; and still the flames continued to increase. At that juncture a young man stepped forward and suggested that all the entire and sequence and vent holes of the mine be covered and secured, thus shutting off the supply of alr. His advice was followed and the flames were finally subdued.

To compare the condition of this mine with many phases of the 'noman system, is most natural and appropriate. Fire in the blood' is not mere expression, it is a mest serious fact. How it originates, it may be impossible to say; but that it burns and rages with an increasing fury, the one who is tiectim only too paintuly knows. The blood is the life. It is designed by nature to purify, strengthen and sustain the system. It is too often made the channel through which polson and death are transported. Polsonous acids coming through the veins and arteries inflame and cause a fire just as real as the one which existed in the mine. They burn and irritate causing the brain to become weak and the nerves unstrung; they carry poins to the mucles and leave agones in the joints; they bring destruction instead of strength; they devastate the very portions of the body that, most require help, and they hasten the approach of death in its most horrible form. These things have been felt by innumerable people who have been the victims of rheumatic disorders, and the agonies they have endured confirm this description.

There is but one way by which this fire in the blood producing inflammatory rheumatism, scialica; when in the face, head and nerves generally, neuralgia. In every case they are painful; in most instances, dangerous. Inflammatory rheumatism is likely to locate in some joint and become chonic, or sudd

Spiritualism in South Chicago.

To the Editor of the herigio-Palissophical Journal!

I have only lately begun to take the JOHENAL, and Lwish to tell you how much pleasure I take in list beguns. I feed that it is going to be a great help to nic. I am very much interested in your work of giving to the public your own ideas, and exposing the frauds and tricksters who make it so hard for an honest medium to gain the respect of the people, for I find doubts and fears wherever I go. The interest the JOHENAL Lakes in investigation is doing a great work. We organized our society here one yearsoo, with four members. We have increased that number to twenty. As many more meet with us each week for investigation. I think that before very long we shall have one of the largest circles ever held in so small a place. We met forsix months every week before we had any manifestations that could be relied upon. After our spirit friends had got in harmony with us, the manifestations were such as caused a number of well educated people to investigate the truth of this great power.

MER. CARCEL. To the Eillier of the lietigio-Philosophical Journal

Mgr. Capel.

South Chicago, Ill.

Mgr. Capel.

Fo the Ellier of the letigio Fallosophical Journal:

It appears our, pugnacious visitor, Mgr. Capel, whose "father told him never to refuse a fight," is fast getting himself into hot water. It would seem also that there mest be a pious lie out somewhere. The Beverend gengleman may not "refuse a fight," but it looks as if he would like to back out of his own statements. Mr. Croffut, a correspondent of the New York Tribune was cordially received by Mgr. Capel, who, wined and reguled by him, made sundry threatening remarks touching the public school system in this country, as it affects his peculiar church, of which the following are samples:

"Suppose that the church sends out an authoritative command to Catholics to start schools in every parish and send all Catholic children to them! It can be done by the ulterance of a. word. Sharp as the click of a trigger that command will be obeyer."

Then he asks the question: "What will be the result?" and he answers: "A fight," He "proposes to go to Washington and make a formal and authoritative declaration," and so on with a pack of like stuff, occupying an hour, as Mr. Croffut avers, all of which he took down at the directive his probably been whispering in tipe churchman's earthat he has been 'Acchoning: without his host:" for a telegram appear, saying that Mgr. Capel "declares the language, as well as the thoughts, utterly unlike any." But this is not the first time the incantious gropagness that another. It evidently rewints a language has sever said or is likely to say."

But this is not the first time the incantious gropagness to a subject the suffice of the property. South and the subject with a subject of the court of the suffice of the suffice of the property of the court of the suffice of the property of the court of the suffice of the property of the suffice of the property of the court of the suffice of the property of the court of the suffice of the property of the court of the suffice of the property of the head of the pow

the sprouts off of him."

He reminds us of the old story of the chap (probably a Hoosier or Woolverine) who was a "great fellow" among his pot-house politicians at home—"a king among fools," but when he was sent to Congress he soon found he was. "a fool among kings."

If strikes me that Mgr. Capel will go back to his and "Mother," with his knuckies in his eres, a "wiser but a sadder boy." This, however, must not hinder the people of our several states from perceiving. ere long, that justice to all sects and to those of no sect, demands that public schools shall be made and kept strictly of a secular character.

A. Jenkins of Swan Lake Jones.

Rept strictly of a secular character.

A. Jennkins of Swan Lake, Iowa, writes: I don't wish to take your paper only as I pay for it in advance. I am a poor man and have had the misfortune to lose my right hand, and have to be careful and not run in debt. I hope that you will live long to conduct the JOURNAL in the future as you have so ably done in the past.

We are constantly receiving communications from the really worthy poor who desire the JOURNAL, but are unable to pay for it. Deprived of one hand, Mr. Jenkins finds it, of course, difficult to meet his current expenses, and fears to run in debt. Some benevolent person will surely assist the unfortunate man to continue the JOURNAL.

ore ex-state Senator, says that the only preparation of Sursaparilla that seems to the "real, lasting good" in clean-ling the blood and expelling poisonous matter from the system, is

AVER'S SARSAPARILLA.

MILION FOX, the largest databowner
and larmer of Middlesses Co., Moss.,
credits his cure of Secondatos Humor
and Dyspepsia to the thorough partiscution of his blood by

WARRIEN LELAND, the famous Ver-Fork landlord, testiles, from his arm knowledge, that for the cure of Liver Disorders, Gont, Salt Riceon, and various results of high living, there is no medicine equal to

HIRAM PHILLIPS, Glover, Pr., attest-the cure of Hereditary Scrofula, in three generations of his family, by

Thos. N. Cook, West Somerville, Mass., was cared of severe Eczema, and rescued from a rapid decline, by

THE SISTERS OF CHARITY, Deschester, Miss., vouch for the Alterative and Curative virtues of

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D. B. KERRI, Bly Springs, Ohio, testi-fies that his son, fifteen years old, was cured of Catarrh in its worst form, by

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"B-hold it is a draught from Lethe's wave,
Thy voice of weeping reacheth even that strand
Washed by strange waters in Elysian Land;
I bring the peace thy weary soul doth crave.
Drink, and from vain regret thy future save."
She lifted deep, dark eyes wherein there lay
The sacred sorrow of love's ended day.
Then took the chalice from the angel's hand.
Life with new love, or life with memory
of the odd love? Her heart gade instant choice;
Like lender music rang the faithful yoloc:
"O sweet; my love, an offering to thee?"
And with brave smile, allorit the tears flowed fast,
Upon the earth the priceless draught is he cast.

"The Century."

Birds of the Mississippi Valley. The birds of the Mississippi Valley, the filobe-lemeerat says have for a long time been studied by several residents of, the valley, who have been comparing notes. One of them, Mr. Q. Widmaun, of St. Louis, says: "The soon season only lasts two or three weeks. When the males come in the spring they begin to sing, in an intermittent fashlon, until the arrival of the female, when the song becomes full and all the birds seem in a fever of excitement. It is then they mate, each bird choosing, comparing and selecting. Perhaps the old birds give receptions, and the mrumas frot out their daughters, and the papara their heads and recommend the family to the youthful choosers; but the analogy to human life steps there, for the mammas and papas choose me whates, too, in a manner positively shocking, and their are ever so many young and glidy briss that haven't the patronage of parents on this momentous occasion, but they get along just as well."

Curred by the Laying on of Hands.

haven't the patronage of parens on his momentous occasios, but they get along just as well."

Cursed by the Laying on of Hands. For nearly eleven years Mrs. Elizabeth Wilson, of Muncie, Ind., who is eighty-three years old, has been an almost helpless invalid. She is the widow of Samuel Wilson, an old wezithy and highly respected head of a large and prosperous family, well known throughout the State. She has been unable to walk across the room without the ald of crutches, one limb being entirely helpless from rheumatism. She suffered almost continually from great pains, which deprived her of sleep and injured her general health. A few days ago she threw away her crutches and began to walk as a result of laying on of hands by a gentleman who was at one time reading clerk in the Legislature. No medicines or liniments were used, The geotleman merely rabbed her limbs. The crug- is apparently permanent. The affair is regarded here as little short of a miracle.

For some time past there have been startling meaning the startling meaning meaning the startling meaning mea

here as little short of a miracle.

For some time past there have been startling rumors in Cleveland to the effect that the Rev. Mr. Davis, a prominent Presbyterian clergyman of that city, was about to introduce many Romish-tenovations in his church. It was affirmed that he would soon appear habited in the vestments of the Catholic church, and that crosses and incense would shortly be introduced in the Sanday service. The rumors have turned out to be only a bit of majlicious tittle-stattle, Mr. Davis recently expressed a wish to wear the cape which is often worn by Presbyterian clergymen, but on learning that some of his people would to jiect he wisely refrained from doing so. That, and the fact that an ornamental cross was painted on the wall back of the pupily, were the sole foundations or much unnecessary commontion.

or much unnecessary compotion.

A Youth Who Whistles in IIIs Sicep.

A ligular case is rapided at St. Thomas. A young man employed in the sewing machine works has been accussioned to working atoms, and is so prone to whistling that as soon as he is by himself he uncusclosity commences. When askep the muscles of his mouth, chest and lunus are so completely in association that he whistles in astonishing shrillness. A pale countenance, loss of appetits and almost total prostration of strength e-winced his mother it would end in death if not specific overcome. She accordingly called in a physician, and he recommended hat the young man be placed in the society of another bow who should give him a blow as soon as he began to whistle. This novel remedy will be tried.

Hather Sudden. A botankt in this city re-

gan to whistle. This novel remedy will be tried.

Rather Sudden. A botasist in this city recently received some seeds from a friend in Africa, who forgot to send an account of their peculiarities. They were placed on a maniel in the gentleman's office, and one exceining went off with a louder botasist on the foreticad, giving him a severe blow. Another broke a pane of giass, while others dashed about the room as if fired from a gun. It was their method of dispersal. The shell became dry and went off with force enough to drive the seeds thirty or forty feet from the tree from which they dropped. Many of our local seeds have a similar way of explosing, while others are floated way by parachuse, as the dandelion, etc.—Philadelphia Times.

The Latest Faith Cure. May Dunn, of

as the dandelion, etc.—Philadelphia Times.

The Latest Faith Cure. Mary Dunn, of Dansville, N. Y., has for six years been an invalid, and for two years past has been unable to speak. Physicians abundoned her case as hopeless. On one Saturday lately Miss Dunn suddenly regained her speech, and getting out of bed without aid, dread herself and walked downstairs, partaking of breakfast with the family. She said she had been praying constantly for two years, and that her petitions had been answered, as she had faith to believe they would be. She have she had facquently taiked with the Lord and has had a hard time fighting her enemy.

Geograph Shoestfadm will soon make his anno-

and has had a hard time fighting her enemy.

General Sheridan will soon make his annual pligrimage to his old home in Ohio, to visit his mother. She is eighty-three years old, and the General never neglects to visit her once a year, and off-ener when he can. He would be glad to have her with him in his new home, but the old lady clings tenaciously to the old homestead, where all the five children first saw the light of a successful life. The old lady is proud of her boys success and thoroughly sulpoys it, and they never neglect to visit her and cheer her declining years with their presence.

Professor Morse, in his last fecture at the Lowell Institute, Boston, translated a number of mottoes, found on Japenese pottery. Among them were: "Long life; never old," "The dew of the hamboo makes a very pleasant sound when falling on the leaves below;" "The fair wind blows, the boarders."

A Single, sudden and tremendous neal of thus.

branches turn green, and those on the south side blossom."

A Single, sudden and tremendous peal of thunder on a recent Sunday night so affected two indies of Newburpport, that the following Tuesday they were unable to remember anything which had occurred the previous day, although they otherwise gave no indication of mental disturtance.

During the late great Java earthquake it was discovered that it was utterly impossible to use the telephone at Singapore in consequence of the effect of the phenomenon on the wires. The instruments produced counds like those of a distant waterfall.

There is a Jewish penman in Vienna who writes 460 Hebrew letters on one grain of wheat. In order to furnish the Emperor with antisfactory evidence of his extraordinary skill he has written the Jewish prayer for the imperial family on the narrow edge of an ordinary visiting cau.

A Medicasome Urow. A pet crow belong ing to H. G. Heidt, of Columbia, S. C. jumped upon a shelf where its master's revolver lay, and began playing with it. The revolver was discharged, kill-

a shelf where its master's revolver lay, and began playing with it. The revolver was discharged, kill-ing the crow.

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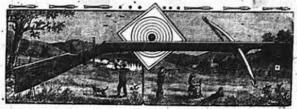
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Continued from First Page.

se not so wide that I could not come. Now we must go, and I will take you to the most beautiful place you ever saw in dreams. You must not remain to witness the proceedings

beautiful place you ever saw in dreams. You must not remain to witness the proceedings further."

He smited at my words: "Why, you talk as if there was something terrible about death. It has been the most pleasant passage in my life. I have suffered a great deal in its approach, but when it came it brought only joy. When I saw you, I was so pleased, my clay-lips uttered my thoughts, the last words they ever gave. Now it is done, it must stay till it is over. I want to see how the relatives and friends act, and hear what they say. You know it will be strange to hear one's own funeral sermon."

As he would not go, I remained with him, and entering again into, the earth sphere, suffered from the contact. My husband was greatly interested in the ceremonies, and, when they were over, he said:

"I am glad the old aching body has at last gone to its final rest. The children were grieved, and ought to know how they misunderstand. Perhaps I can tell them sometime. Hearts do not break with grief, else mine would have broken. Come, now, my newfound wife, I will go where you wish."

I need not repeat the story of the journey, or describe the meeding with our Claribel. Her father was of the happy disposition, that at once assimilated its surroundings and became one with its companions.

"I have worked and struggled along," he said, "having little time to think, and I am ignorant as a savage. I desire at once to commence gaining knowledge. How am I to proceed?"

We all laughed at his eagerness, and one said:

to proceed?"
We all laughed at his eagerness, and one

said:
"There is time enough; you must first rest and recover strength."
"Rest! I was never stronger, and I am anxious for exertion. I feel mentally starved and crive thought food."
"You will find no difficult task. To desire is to have, and you will soon become in sympathy with the thought atmosphere of our home."

home."

Then one of our number, who was a poet, superior to us all, said he had had a singular and painful experience, and we demanded to

THE POET'S STORY.

THE POET'S STORY.

I had been enthroned, and as I came up the pathway leading to this eminence, I met a boisterous throng of people. Strange faces they had, and yet they were familiar. I looked closely, and imagine my surprise when I found they belonged to me. They were the thoughts Is had expressed in my earth-life. Some were dark, repulsive and inexpressibly ugly, while others were exquisitely beautiful. What a horde they were, and though some were pleasing, the greater proportion caused my cheeks to blush with shame.

"Father I, father!" they called, rushing toward me!

"Away." I cried! "I own you not."

"Then we shall follow you. We belong to you and wherever you go, we shall go. We will not desprt you."

"If this be so," I cried in despair, "then I am burdened beyond endurance and immortality becomes a curse. If I must drag this throng of tormentors, reminding me continually of early follies, then extinction were preferable."

What shall I do with this miscreant crowd.

preferable."
What shall I do with this miscreant crowd, deformed and rude? I cannot take them home to my companions. If these are embodiments of my earthly thoughts, how they would scorn me. If this is to be my retinue, then I must seek a new home where I am unknown. I must cast aside the pleasures of this company. My punishment is terrible. I threw myself down in a paroxysm of grief and remorse. An angel came by, and pausing, said:

and remorse. An angel came by, and pausing, said:
"Would you escape from your thraidom?"
"Escape!" I cried. "Cañ I escape?"
"Do you not see that the most repulsive of these spectres are fashioned of the thoughts which are of yourself, recording your former vanity, pride, uncharity, selfshuess and forgetfulness of others? See you that lovely being representing a deed of self-sacrifice?"
"Oh! that they were all like her!" I cried. "Then listen. You must act in such a manner that the good will eclipse, these shadows, and they will disappear."
Saying that, he vanished, and I, reflecting, said that I would at once free myself from the dreadful following, 6 Opportunely there came a spirit moaning past me. Her brother on earth was contemplating a horrible crime. He had determined to take the life of his mother in order to become possessed of crime. He had determined to take the life of his mother in order to become possessed of her estate. The sister had vainly attempted to give warning or to influence him, and in despair she had left them to their fate. I said to her:

"Come. I will go with you and perhaps we can together prevent the crime."

She fervently expressed her gratitude as she conducted me to her mother's house. It was midnight when we arrived, as I saw in the dim lamplight by the fall clock, and the mother was sleeping.

"We can only watch," said my companion, "and if he should come, we can do nothing to save her." "Did you not know that sometimes sleep unlocks the avenues of the spirit, and we can approach much nearer than in whice bursey.

to save her." "Did you not know that some times sleep unlocks the avenues of the spirit, and we can approach much nearer than in waking hours? When we thus come, people say they have dreamed."

I bent over the mother, her white locks fell from beneath her cap over the pillow, and there was somewhat in the expression of her lips and cheeks, reminding me of my own. I tested her sensitiveness and found that her mind responded. Then I willed these words: "Edward intends to kill you with a knife. He will come late your rosm, and you must awake and charge him with the crime, and say to him that his sister came from heaven to tell you!"

She started as if by a blow, and with a horrified expression, she sprang upright. "Who is here?" she cried. "Who spoke to me? I have had a fearful dream, so vivid I thought it reality."

She sank again on the pillow, and there were soft footsteps at the door, which slowly swung open, and the brother entered. The mother waited only a moment when she arose and addressed him in the words of her dream. It came so suddenly that he admitted his intentions, and plead for forgiveness. He had been made the victim of bad men, and if he could escape from them he might be saved. By nature he was not so bad, but he was weak.

Leaving them to each other; I started again for our bome, my heart full of visalness for

saved. By nature he was not so bad, but he was weak.

Leaving them to each other, I started again for our home, my heart full of gladness, for I had followed the advice of the angel, and expected to thereby escape my followers. Judge my surprise when on looking-back I saw a new form, more ugly than any of the others, the result of this act from which I had expected so much. At I gazed in despair, the angel came again, and with a smile said to me:

"It was a selfish act!"

"Belfish?" I asked.

"Aye; you had not the good of the woman

gr the salvation of the son, or the happiness of the daug iter at heart. You had only your own pleasure and gain. You would thereby relieve yourself of a burden. The world is rained by such benevolence. You will have a long and weary road if you travel in that direction."

"I am a fool." I said, overwhelmed by my imbeelilty and want of spiritual understanding. "What can I do?! I implore.

"If I directed you, there would be no merit. You must determine for yourself."

As he spoke he vanished, and I sat down, resting like a weary pligtim, overburdened. Then I saw a spirit coming, rapidly toward me, and on approach she hurriedly said:

"I am told, you can influence mortals. My son is Captain of a steamer, and, having lost his course, is sailing directly on a rocky coast. Come and save not ouly him but the hundreds of slumbering passengers."

"Without a moment's dejay I followed her, and came to the steamer. The grey of morning was flushing the sky, and the crests of heavily rolling seas gleamed in the cold light. Everything was quiet on deck, for the passengers were lasleep, and nothing was heard but the steasyly pulsations of the engine. I looked beyond the bow, and saw the shore some miles away. It was a high promontory of black rocks, against which the surf was violently beating, and the ship was headed directly on the point where it was most violent. What ever was done, must be done quickly. We went into the cabin where the Captain sat with his head resting on his hands, between sleeping and waking. Could I impress him with his danger? I made the attempt and failed. I repeated several times with no better success. I became anxious, as the danger increased, for every pulsation of the engine brought the ship nearer to her doom. The sleeping passengers, strong men, helpless women and children, how soon would they be called to face certain destruction? What agony the now quiet decks would witness! What waiting and hoping against hope, there would be in hundreds of desolate homes! The contemplation unnerved me, and

salvation of the ship, were it possible to have done so.

"I can do nothing unless I have aid," I replied, and with my whole strength I invoked our elder brother. As a thought he came. He understands the methods of impressing thought so perfectly that, as you know, he rarely fails. He placed his hand on the Captain's head, and the thought he gave was:

"Ship aboy, breakers ahead!"
The Captain sprang to his feet, and rubbing his eyes in a bewildered manner, sushed on deck.
"Who halled us?" he demanded of the

ed on deck. "Who halled us?" he demanded of the

gd on deck.

"Who halled us?" he demanded of the drowsy watch.

"No one, sir; all is quiet."

"We were hailed," he said firmly, and gaining the bridge he sought to penetrate the darkness. He listened, and his face paied, for distinctly came the boom of the surf.

Swift were the commands, and the ship in a sharp curve doubled on her course, the rocky ledge so near that a few revolutions more and there would have been no escape. A great many of the passengers came on deck, aroused by the unusual motion of the ship and the shouting of orders, and when they understood the peril they had so narrowly escaped, they embraced each other and cried for joy.

As I again sought our home, forgetful of everything but the benefit I had conferred by my journey. I glanced behind me, and saw a shining light, and afar off, in dim outine, the group of beings I so strongly desired to escape. Unconsciously I had performed an act that had placed a light between me and them. Rejoice with me, dear friends, I am enabled to be unselfish.

Then the elder said: "Our brother adds to his other good qualities, that of humility."

The angel life berawe more complete and perfect as year by year the loved ones came up from the shadows of earth, until our family circle was almost restored. After a time its old members will take their new places, and when my earth-friends are all here, there will be little attraction for me in the old life.

there will be little attraction for me in the lold life.

This life is yet new and strange, and cannot be described to mortal comprehension. Language itself must be spiritualized and words given new meaning.

I have mingled tears of pity with those who have been bereft, at the same time knowing that their loss was the gain of the departed ones.

Activity is our happiness, and thinking and doing are the gateways to heaven. Earth-life is a joy only when the end is known. Here its infinite possibilities are realized. Not in a year, or a century, but in the fullness of time. Weep, for it is human, when your loved ones pass the shadowy portals, remembering, however, that the spiritual sun on the other side, would by comparison, make your brightest day on earth a rayless night.

Letter from Gerald Massey.

the Editor of the Religió-Philoso To the Editor of the Religió-Philosophical Journal:
You will Vave heard of my breakdown in
New York? Il suppose I was not so strong as
I had fancied. I have been working at my
book some ten hours a day, seven days a
week, for tên years, and was, no doubt, worn
down a little more than I knew. Anyway, I
was caught in the course of being accilimatized, by the cold spell of a month-ago, and
only able to deliver one of the four lectures
which had been announced by the United
States Lyceum Bureau. Since then the weather has been mild, and seems to smile at my er has been mild, and seems to smile at my inability to breast that one cold wave! I have been in haven at the house of Judge Dalley, and the kindness there received has greatly helped to make me well again.

Danley, and the Kindness there received has greatly helped to make me well again.

One object of my writing now is to make mention of a very extraordinary magnetic healer. Dr. Dickson of Chicago, who happened to be in Brooklyn on a visit. He was brought to me by Judge Daily who had already had personni experience of the Doctor's healing power. In addition to my late sickness, I have had a touch of chronic bronchitis for some four years; but with his first treatment the healer appeared to put a lining of new life into my bronchial tubes, and a course of five manipulations leads me to think he is able to eradicate the disease by his curative process, which seems to be scientific and sound. I know something of what is termed "human magnetism," but I had no previous knowledge of the extent to which it may be available. I have also witnessed still more remarkable effects produced on others by the same treatment. same treatment.

Dr. Dickson is not a "faithist," and does

not "pan out" on the name of Jesus Christ, or "Tar-water and the Trinity," but on honest hard work, based on certain peculiar and powerful personal qualities. My other object is to announce that I am

hard work, based on certain peculiar and powerful personal qualities.

My other object is to announce that I am not only recovering from my recent breakdown, but that I am now well enough to resume my lecturing course, in case any of your readers are thinking of inviting me to the cities and towns of the West. Will you allow me to quote the following remarks which appeared in the Medium after I had left London:

"If w 'ed in a proper manner his lectures are bot. "be a success in every respect.

"We ha seen a soclated with two courses of lectures by Mr. Massey in London; one in

which appeared in the Medium after I had left London:

"If v 'ed in a proper manner his lectures are bot. 'be a success in every respect.

"We h. 'een as-oclated with two courses of lectures by Mr. Massey in/London; one in St. George's Hall, on the eve of his former visit to America, and again just recently. The results have been all that could be wished financially, as well as giving a decidedly healthy stimulus to the cause of human progress. Our experience would suggest that the best plan would be in every place to form a small and influential committee especially to work Mr. Massey's lectures. Place him before the public on his own merits and disconnected from all other considerations, and the effort is sure to succeed. Guarantee the lecturer a suitable honorarium; then go in earnestly for success, irrespective of profit to the promoters. The momentum given to the minds of the people will be ample satisfaction to the promoters for their labor of love. Many would enter into a work of this kind if they only knew how to fall about it. In the interests of such, and the cause of human en'lightenment, we offer our experience in such work."

Yours faithfully, GERALD MASSEY.
Care of Hon. A. H. Dailey, 16 Court Street,
Brooklyn, N. Y.

Satan Vindicated in the Book of Job.

BY M. B. CRAVIN.

Orthodox theology teaches that the devil or serpent is accountable for all sin and misery that has ever afflicted the world. He is charged with having caused the first happy pair to fall from their immaculate state by eating fruit contrary to divine orders; that entailed death and eternal ruin to their posterity, only atoned for by the crucifixion of Jesus in after ages, to satisfy divine justice. If the Lord designed them to live foreyer in the blissfulness of their pristine ignorance, he defeated his own purpose by planting a "tree of knowledge," where they were to dwell in company with a subtle being predestinated to reveal its edifying qualities to the first feminine candidate for learning that graced the bowers of Edenwith her innocent smiles.

graced the bowers of Leau, with her innocent smiles.

Even if Adam as a component of dust, was happy in prospect of an endless untaught condition, it was fallacy to suppose that a woman of infercestal nativity would thus yield to eternal stupidity with educational facilities at hand. Hence when she saw that the fruit was desirable to "make one wise," she parlook of it and gave to her husband. But lustend of causing their death, as the Lord annonneed, it verily raised them to an equality with the delitied in intelligence, by becoming "as one of us" in metaphysical discrimination between good and evil, as the serpent forefold. Thus the apostolic charge that he was a liar from the beginning, is refuted by scripture testimony of his primitive veracity in contradistinction to defideal untrathfulness. Their eyes were then opened to see the propriety of being clothed like people progressed in civilization: which unoccoming nudity had hitherto escaped the Lord's observation. The inference is that he intended them to go eternally naked, groping hoodwinked about Eden, happy as monkeys, devoid of intelligence to make fig-leaf aprons.

In a figurative sense, mankind are thus indebted to the serpent for all advance even made in civilization. If this "subtle" creature was a mischievous addition to creation, as theology indicates, an almighty God could as easily have annihilated such a devil as to have created him, on discovering the pernicious consequences. But instead of destroying this reputed adversacy of all good, as the only means of restoring the race, scriping this reputed adversacy of all good, as the only means of restoring the race, scriping this reputed adversacy of all good, as the only means of restoring the race, scriping this reputed adversacy of all good, as the only means of restoring the race, scriping this reputed adversacy of all good, as the only means of the one of the one

for counsel in a more consistent distribution of his curses. This sad affliction of Job and ruin of his family is much to be regretted as an act of the serpent or satan, as the only malicious conduct displayed during his whole theological career, from Genesis to Revelations. The seven-headed and ten-horned red dragon the Revelator says persecuted an hunocent woman and attempted to drown her by casting a flood of waters out of his mouth, cannot be identified as the devit of Christian theology, who early evinced his courtesy to woman by teaching her to utilize fruit with an enlightening effect, which the Lord apparently intended to waste on the ground. If the Lord had placed this hydra-headed monster to guard the "tree of knowledge," it would have insured him from loss of fruit by thieves; though with the risk of having tree and all devoured by the dragon.

With the loss of reserved fruit he commenced a system of imprecation reproachful to Deity, that entailed its immoral example to future generations. The serpent or devil never indulged in such profanity. He did not go cursing about Eden because the Lord

had not laid his plans consistent with satanic judgment; but almost invariably conducted himself with the dignity of a sage through subsequent ages, so decorous that he did not even take offence at Jesus for contemptuously ordering him to get behind, when soliciting worship in the gospel dispensation. While this aspiration for devational homage was only a weak point in his nature, which a refusal caused no irritation, biblical history shows that when the Lord was not worshiped according to his pleasure, he would get angry and swear in his wrath, displaying an ungovernable human temper that never disgraced the devil. Even the archangel, Michael, could bring no "railing accusation" against him, when contending for the body of Moses, but merely invoked the Lord, who buried it in obscurity, rather than let the devil dissect him for scientific purposes.

If Jesus had not considered him an agreeable companion, he would not have been seen in his company promenading the streets of Jerusalem, and accepting his services in elevation to a pinnacle of the temple. As Jesys declined making a supernatural descent for fear of tempting God, the devil only knows how he did get down, for the record does not bate. Instead of going to visit and administer cansolation to his friend and forerunner, John the Baptist, who was then being imprisoned in Machoerus castle for preaching righteousness, he preferred the devil's society by next starting off with him apparently on a summer vacation to the mountain for the enjoyment of landscape scenery, embracing all the kingdoms of the world. If the devil was such a netorious foe to the human race as theologically represented, then would have been the time for Jesus to have exercised his "all power" in conversion and sending him as a missionary to the Gentile, in fulfillment of John's prophecy that he came to take away the sin of the world. Yet notwithstanding the religious organizations to resist sin, it is still as abundant in the world as when he came.

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CHICAGO, JANUARY 12, 1884.

No. 20

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For the Reagto Philosophical Journ Religious Retrospect and Prospect.

Herbert Spencer's Views Reviewed by Judge Coombs.

nst thou by searching find out God? Canst then out the Almighty unto perfection?"—Job xl: 7.

"Canst thou by searching find out God? Canst thou and out the Aimighty unto perfection?"—Job xi: 7.

This question has been brought forcibly to my mind by reading Herbert Spencer's article in the Popular Science Monthly for January, entitled, "Religious Retrospect and Prospect." Seldom have I read anything which in so small a space presented so much food for thought. Spritualists, who believe they have received scientific evidence of the existence of disembodied human spirits, will not agree with Mr. Spencer's theory that the belief in such existences, in primitive man, had. no better foundation than delusive dreams. Yet whether his theory as to the origin of this belief is right or wrong, does not affect the soundness of his argument to show how religious ideas, now prevalent among the most civilized races, have been evolved from it; and as to "what we may infer will be the evolution of religious ideas and sentiments throughout the future."

He shows that among savage races the conceptions of spiritual beings, whether human spirits, demons or gods, are of "beings having intelligence, scarcely, if at all, greater than that of the living man." "Even the gods, of semi-civilized [to which case he evidently considers the ancient Hebrews to have belonged] are deceived, make mistakes, repent of their plans; and only in course of time does there arise the conception of unifmited vision and universal knowledge." Mr. Spencer says:

"These ascribed characters of deities are continually adapted and re-adapted to the needs of the social state. During the milliant phase of activity, the chief god is conceived as holding insubordination the greatest crime, as implicable in anger, as merciless in punishment.... But where militancy declines, and the harsh despotic form of government appropriate to it is gradually qualified by the form appropriate to industrialism, the foreground of the religious consciousness is increasingly filled with those ascribed traits of the divine nature which are congruous with the ethics of peace; di

are now the characteristics enlarged upon," In another paragraph he says:

"The cruelty of a Feejeean god, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a god who condemns man to tortures which are eternal; and the ascription of this cruelty, though habitant in scaladiants.

process, is small compared with the crueity of a god who condemns man to tortures which are eternal; and the ascription of this crueity, though habitnal in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that, while some theologians distinctly deny it, others quietly drop it out of their teachings. Clearly this change cannot cease until the beliefs in hell and damnation disappear.

The visiting on Adam's descendants, through hundreds of generations, dreafful penalties for a small transgression which they did not commit; the damning of all men who do not avail themselves of an alleged mode of obtaining fergiveness, which most men have never heard of, and the effecting of a reconciliation by sacrifice of one who was perfectly innocent, are modes of action which ascribed to a human ruler, would call forth expressions of abhorrence; and the ascription of them to the Ultimate Cause of things, even now feit to be full of difficulties, must become impossible.

thousands of nominal Christians of the present generation have felt to betrde. Yeta less number, perhaps, have asked themselves the question, when the dogmas of eternal damnation and of the vicarious atonement become obsolete beliefs, as they certainly, will, sooner or later, how much of the Christian religion, as it has been taught for nearly two thousand years, will be left?

Mr. Spencer argues that evolution in religious thought now going on, must progress until every vestige of anthropomorphismand anthropopathlem shall be eliminated from man's conception of Deity. In fact it is impossible for a finite human being to form any conception of an infinite being without clothing that conception with attributes which would render him less than infinite.

Mr. Spencer argues that neither consciousness, nor will, nor intelligence, as we understand those terms, is predicable of an infinite, omniscient and omnipotent being. His argument on this point requires close thinking to be appreciated; but the more it is pondered, the more logical it appears. We have no language to express what we mean when we a-cribe consciousness, will and intelligence to such a being, because we can form no conception of such attributes execept as they pertain to ourselves. And it is clearly shown that no definition of consciousness, will on intelligence, as possessed by human beings, can be logically applicable to the attributes of an infinite being.

In conclusion, the whole drift of Mr. Spencer's article, while tending to prove that the evolution in religious though now going on, and which must continue to go on, so long as the flight of science and true philosophy shall continue to illuminate the human intellect, give to mankind a nobler and more sublime idea of the divine power than has hitherto existed, yet it must lead to pantheistic agnosticism, if I may be permitted to coin that term.

Mr. Spencer does not believe that the science leads are such as do not destroy the object-matter of religion, but simply transfigures? it, and that "s

To the Spiritualists and Friends in the South.

To the Spiritualists and Friends in the South.

Having been elected by the convention which met at Chattanooga in October. President of the Southern Association of Spiritualists, I feel that it is due you and our glorious cause to do what I can to promog its interests while I occupy so responsible a position, conferred on me without the least agency of mine. Having past the scriptural "three score and ten years," I should have declined the acceptance of the office if I had been present at the time of the election; but having given my consent to serve one year, and knowing that in the course of nature what I do on this side must be done quickly, I am impressed to visit as many places in the Southern States as I can this spring and summer, for the purpose of lecturing and organizing State and Local Associations, to be formed this year, and to which they should send delegates for the purpose of completing the organizations which met at Sturgis, Michigan, and at Chattanooga, Tenn., in October. I address you in order to see what places desire me to visit them for that purpose, and to have you write me. I can only remain from one to two or three days at a place. I shall expect a church or respectable hall for our meetings; no admittance fee at the door, but a collection to defray incidental expenses.

Over forty years ago I travelled through some of the Southern States as agent for the American Bible Soutery. Nine years ago I travelled, lecturing in Arkansas, Texas and Louislana, on my cruches, sowing the seed of truth. Since then I have been lecturing in nearly all the Northwestern States, and from Massachusetis to California. Now I feel like doing what I can for our Southern States, with a view of bringing them up to what they are doing in the North, East and West for the advancement of the most glo-

rious truth of the nineteenth century. Will those who feel like aiding in the work of organizing our now scattered forces, address me at Memphis, Tenn., giving me all necessary information of their places, etc., so that I may arrange my plan of work so as to save time, travel and expense?

Memphis, Tenn.

SAMUEL WATSON.

For the Religio Philosophical J The Growth of Man.

Six centuries before our common Era a great wave of prophecy swept along the belt of civilization: It reached from Europe far eastward to the confines of the Celestial Em pire. It assumed form in the secret Brother-

of civilization: It reached from Europe far eastward to the confines of the Celestial Empire. It assumed form in the secret Brotherhoods of Pythagoras, it burst forth in the splendld Messianic visions of Isatab, it bore aloft the peaceful promises of Gautama in Hindostan, and it thrilled the dull heart of China with the vsice of Confucius, before it finally broke on the shores of the Yellow Sea. But that great wave of prophecy did not so fertilize civilization that it could bring forth the promised fruits of universal happiness.

Science has taken the place of prophecy. Yet the torch of science reveals a destiny for man as glowing and rich as the visions of the ancient seers. The new forces of modern society have put out the light of experience. The ablest statesmen and the foremost preachers confess themselves helpless before the great evils of society. They can offer no sure remedies. At best, they only hope to palliate the evils. They cry out for a great leader to guide them out of the darkness and confusion.

Yet something more than a great leader is required. We need a great system of truth which shall apply the exact and certain methods of science to the structure and conduct of society. Such a system of truth has receally been discovered and elaborated. It covers the great questions of human life and happeness. It solves alike the problems of religion, of social life, and of politics. These great and vital questions are reduced to the same great kinds of demonstration that carry conviction to our minds in mathematics, in chemistry, and in astronomy.

At the threshold of that system of truth we must stop and read anew the profound lessonstaught in the development of past civilizations. The growth of the human race has been from the base to the top and from the back to the front of the benin and nervous system. In the early geologic ages the lower and back parts of the narrous system greatly predominated over the higher parts in all animals. In the first ord, as we see in the engraving. The balance of nerv



But the inighty law of progress does not end its work in simply producing the domin-ant brain of man. It forces man along the march of historic ages, step by step, from the base rule of the lower brain organs upward to the beneficent dominion of his ligher fac-uitles.

base rine of the bowlets the beneficent dominion of his higher faculties.

A nation, like a person, has its childhood, its youth, and its maturity. Through these phases we may note the buccessive gain of the higher organs of the brain over its lower and animal side. Our engraved Phases of National Life will tell its own story. On three lines of growth we may trace the upward path of the race. These are the fines of Intellect, of Affection and of Industry. The first ages of the human race were superstitions, seisual and nomadic. They were ruised by the base of the brain. Then followed the gradual development of dogmas in philosophy; of creeds and sects in religion; and of monopolies, competition, and povercy in the line of industrial movement.



It is in the upper verge of this phase of national youth and on the transition line to the higher phase, that the nations of Europe and America now stand. They are impelled upward by a resistless law of nature. For we must remember that this is just the one part of the law of evolution which has been established beyond all question. The average development of the brain in these countries is far above the transition line. This we know by actual measurement. The people have therefore outgrown their institutions and are prepared for higher forms of social structure and political life. And this is the cause of the widespread discontent and unrest which pervades the masses. The influence of the top brain will-lead to organized and combined lafor in place of competition. It will establish natural laws of government in place of arbitrary and man-made enactments. It will show that religion only means a complete fulfilment of all the laws inherent in the constitution of man. That only through this fulfilment can the unity of the human race be established with itself, and with the divine life. And, finally, that new and coming civilization will be willing that all the forms of truth should be tested by the methods of science.

The old Hebrew prophets have given the most complete description of that coming age. They declare with great emphasis that ris laws shall be found written in the inner nature of man." In more than four hundred verses they describe the splenders of that reign of universal truth, kappiness, and peace. The Messiah was to be its founder. For this reason I have ventured to call that age Messianle, and its doctrines and life Messianlism. It was a literal and physical no less than a spiritual system of life and government. And serience now promones it is magnificant.

reason I have ventured to call that age Messianine, and its doctrines and life Messianism; It was a literal and physical no less than a spiritual system of life and government. And science now pronounces its magnificent promises entirely within our reach. Nay, more, science gives the exact methods for their attainment.

Man possesses the lower half of the brain in common with the lower animals. Well might the vigorous language of prophecy describe those past ages as the rule of The Beast, the dragon, and the serpent. The huge strength of the old civilizations was brutal, flerce and blind. It was a wild beast, struggling for a higher expression. The Egyptian, the Roman, and other civilizations had their focal points of intensity in Emited regions of the brain. The centre of every civilization was in the group of Familism. From this sprang the tribe, the community, and the nation, as all the critical historians are now agreed. From this centre their branches reached backward and forward. But none of them sent their mighty shoots upward into the lofty regions of the coronal faculties. That was left to the complete and perfect expression of a new civilization.



The scientific man of to-day can accept with profound approval the symbolism of the ancient prophets. Isaiah describes the lion and the young ox. the wolf and the lamb, as lying down together in peace. We have marked the lion, the wolf, the leepard and the sergent on the back of this head. Their ruling faculties were located there. In the front and above are the faculties which were symbolized by the ox, the down, and the famb. Setween these locations is the Parenjal group, where the Child belongs. "And a little child shall lead them." Truly the voice of prophery and the voice of science agree to the letter.

BIDARTELA.

Random Notes.

BY HUDSON TUTTLE.

By HUDSON TUTTLE.

It is somewhat strange that Spiritualists and free thinkers so often employ ministers on funeral occasions, when a little effort would secure speakers of their own belief. It may not be of the least significance to the dead, but it is a satisfaction to the living to have the life and motives of departed friends set before the public in a true light. At a recent funeral of a man who had been a Spiritualist for thirty years, and a medium of remarkable power, the Congregational minister employed by the wife, who was a member of his church, began his discourse by briefly alluding to the life of the deceased. He said, he was "informed that the departed was an upright clizzen, a kind father, a loving husband. He had never belonged to any church. What his state now was in the future life was not for him to say. He was not there to judge the dead, but warn the living." He then-showed that Christ was the way and life, and that belief in him was absolutely essential to salvation. I thought that the weeping wife and children would receive slight consolation from a logic that consigned the dead but warn the living." At another funeral, of an aged pioneer, a good-and unselfish man, though somewhat rough and uncouth, who had been in early life a kniversalist, but for later years had been what is characteristically styled a "Nothingarian," the Methodist preacher seized the opportunity to hold him up as a warning before the world. He began by reading a hymn for congregational singing:

"Bestod the aged sinner goes.

Denne to the region of a down wood have been to the region of a down." His sermon was in the same style and, if believed, would have driven a sensitive hear-

His sermon was in the same style and believed, would have driven a sensitive h

er frantic.

We have previously stated that the idle words of a discourse may "not be of the least significance to the departed;" in this case they must have been, and would have justified the new mute spirit in "materializing," if only to express his scorn for such abuse. Another aged pioneer becoming alarmed at the prospect of the same being repeated at his death, said to a lecturer: "I want you to pledge yourself to speak at my funeral, for," he added naively, "I don't want any minister lying over me when I have no chance to talk back."

Is CHRISTIANITY DYING?

The Independent takes up the subject, "Is Christianity Dying out of the Land?" and thinks those "superficial observers of antireligious tendencies and Christians inclined to pessimism," who think such a correct statement, entirely at fault. It is said figures will not lie, but they can be made to yield strange results. The Independent understands the jugglery of statistics, and comes to a sonderful conclusion. It gives the number belonging to each sect, seventeen milions and a quarter communicants in all, or leaving out the Catholics, 10,500,000 Protestants. It then says, "three children and adherents to each communicant is not a large ratio. It is probably, lower than the fact. Upon this basis the Protestant population is 42,000,000, to which add the Catholic population of 6,832,000, and we have a total Christian population of 48,832,000, leaving the Jews, Mormons and other classes besides the non-religious to make up the small balance of 1,000,000. Is not this wonderfully encouraging when the complex character of our populations's considered?"

This is plausible, and the conclusion correct, granting the data, but the whole depends on the "three children or dependents." In other words, this sage writer "would have us believe that every "communicant" is a head of a family of three, whereas in most cases, the husband, wife and children are all communicants. The probabilities are that the 10,500,000 Protestant communicant is as head of a family of three, whereas in most cases, the husband, wife and children are all communicants. The probabilities are that the 10,500,000 Protestant communicants is an eraggeration, sufficient to cover all "children and dependents." The result reached by this sapient statistician, which leaves but one million, of a population of fifty millions, for 'Jew', Mormons and other classes, 'ought to have opened his eyes and straightened their obliquity, and prevented him from writing himself down either as a blunderer or charlatan. One method to prove a proposition f

ably succeeds.

MARTIN LUTHER.

Of all the innumerable articles which the press has contained on Martin Luther, mone so perfectly express the whole truth from horizon to horizon as a short, but compact editorial in the Index by that clear and manly thinker, B. F. Underwood. After showing that Luther was not a phenomenal character, but an outgrowth of his times, and their honest exponent, he concludes with this paragraph which will be responded to by every free hinker the world over:

"Not by Luther's theology, we may add in conclusion, has the world been benefited, but by his bold enunciation and defence of the right of private judgment. And he is less honored to day by the majority of orthodox clergymes, who eulogize him and worship Jesus, than by those men and women who carrying out logically and courageously, the principles he maintained, go as far in protesting against much that he accepted with fullest confidence in its truth, as he went in protesting against much that he accepted with fullest confidence in its truth, as he went in protesting against the authority and the corruption of the Church of Rome."

The Natural Genesis *- An Important Work by Gerald Massey.

The Natural Genesis."—An Important Work by Gerald Massey.

"Nothing but the application of the evolutionary method can rescue us from the traditions we have inherited as survivals of the primitive system of mythical interpretation. It takes the latter half of one's lifetime to unlearn the falsehood that was instilled into us during the other half. Generation after generation we learn, unlearn, and selearn the same lying legendary lore. Henceforth our studies must begin from the evolutionist stand-point in order that they may not have to be gone over again."—Gerald Massey.

We have here to deal with a most remarkable work. This and its companion-work. "A Book of the Beginnings," may, like Darwin's "Origin of Species," Newton's "Principla," etc., at no distant day be classed among the epoch-making books; certainly, if the fundamental bases of these bulky volumes' can be established as scientifically contract or even as approximately in accordance with the evolutionary unfoldments of nature's principles, then they must at once take rank with the books par excellence of this century. The London Journal of Science, July, 1883, in reviewing "The Natural Genesis." remarks as follows: "We do not heeliate to say that if the substance of this work could be presented in a condensed form... It would form a valuable—almost necessary—companion to Darwin's 'Descent of Man,' the one work complementing and supporting the other." For a dozen years Mr. Massey has "put his whole life' into the labor of the production of these volumes, and they will ever remain a monument of his untiring industry, perseverance, zeal, and delity to truth as perceived and apprehended, it is to be hoped that, in so far as these four volumes represent truth and are-in accord with the "natural genesis," the author may, even in his earthly life time, receive from the scientific world, his due meed of traternal recognition and appreciation. Such far-reaching, revolutionary theories and deas, posited as regnant in man's evolutionary domain, cannot hope eve

and archneologists. Its facts and their concomitant conclusions have to be carefully studied, systematically weighed, patiently contrasted with other varying or rival theories, before the final verdict of science can be given. Undoubtedly, however, the nature of the work itself, and its great imperiance in the fields of philology, thropology, and comparative mythology, if its conclusions be established as true, demand its thorough examination and careful, impartial consideration at the hands of the great masters in those and cognate branches of science.

What it is that this great work seeks to establish will now be outlined. The author tells us, "it was written by an Evolutionist for Evolutionists, and is intended to trace the natural origines and teach the doctrine of development. The total work is based upon the new matter supplied by the anchent monuments, ranging from the revelations of the bone-caves and the records of the Stone Age to the latest discoveries of heroglyphic inscriptions, the cuneiform tablets and the still extant language of gesture-signs." Mr. Massey claims "that Africa and not Asia was the birthplace of articulate man and therefore the primordial home of all things human." The black preceded the white; man was evolved-from the anthropoid spes in iner Africa; the Kamite or Hamilte race constitutes the fountain-head of humanity; Reypt (Kam), the oldest of civilizations, was the mouthplece for the African origines of lapguage, mythology, sociology, religion, types and symbols, etc.; "the race which first ranged out over the world, including the Islands of the north and the lands of the southern seas, was distinctly Kamite;" the Blacks who inhabited Britain in fre-historic times and the Blacks of Australia are "extreme wing-extended from the same African centre;" "Expt) is old enough to be the monthplees of the first articulate language, the oldest intelligible witness to the natural genesis of ideas, and the sole adequate interpreter of the primary types of thought." Mr. Massey also claims,

acter, the crucifixion and resurrection, of the Savior Son who was the Word of all Ages, were altogether allegorical."

The New York Tribune, Nov. 13, 1883, in its review of "The Natural Genesis," says,
"The author deliberation and relative to the says," "The author deliberately undertakes to provaall Christendom the dupes of sweeping and
long-austained delusions. He challenges scientists, theologians, philologists, anthropologists, sociologists. But he proceeds upon
methods the soundness of which no evolutionist, at least, can question; and since he
presents to his readers all the testimony
upon which his conclusions rest, it is not
difficult to check him as he goes on, and to
ascertain how far, if at all, he is making unwarrantable deductions... In these researches
it must be conceded that the author has sited the best authorities; that he shows familiarity with a wide range of scholarship; that
he has not undertaken to thrust upon the
world an altogether crude theory, by straining, distorting, or mutilating the evidence ing distorting or mutilating the cused in its behalf."

The Natural Genesis: or Second Part of A Book of the Beginnings, containing an attempt to Recover and the Beginnings, containing an attempt to Recover and deconstitute the Lost Orignes of the Myths and Mys-eries. Types and Symbols, Religion and Lenguage, this Egypt for the Southjelec and Africa as the Birth-lace. By G raid Lissey. Two vots, imperial two. for York: Chas. Sertioner's Sons. 1833. Price, \$12.00.

To avoid error, Mr. Massey has taken the precaution of having his fundamental facts in Egyptology verified by Dr. Samuel Birch, of the British Museum, one of England's foremost Egyptologers, and President of the Society of Biblical Archaeology. In the first part of Mr. Massey's work, "A Book of the Beginnings," some of his suggestions and conclustops concerning the vast age of Egyptian pre-monumental mythology were in direct opposition to the accepted authorities. Since then, we are told, the inscriptions discovered at Sakharah have come to corroborate Mr. Massey,—containing allusions, as they do, which carry the chronology back to 9,000 or 10,000 years from the present day, "Various myths, hitherto supposed to have been the growth of later centuries or of Asiatic origin, including the most important of all, that of Sut-Horus, were then extant and of immemorial antiquity."

The two volumes of "The Natural Genesis" are devoted to what Mr. Massey calls "Typology," each of the thirteen sections being devoted to one or more branches of this Typology, Religion arose from mythology, says Mr. Massey; mythology arose from typology; typology originated in gesture-signs were largely derived from the character of the objects in nature, animate and finanimate, surrounding man in his infancy. To indicate an object in nature, some gesture must be made typical or symbolical of the thing designed to be pointed out, or described. Gesture-language was the first mode of figuring an image. "Typology had its origin in gesture-language was fer hard mode of figuring an image. "Typology had its origin in gesture-language was the first mode of figuring an image. "Typology had its origin in gesture-language sensations, feelings, and ideas. Gesture-language was for mythology, symbolism and numbers have all to be sought in the stage of gestre-language of any popole of the thing designed to be pointed out, preserved in the gesture-signs, ideographic types, the origin of numbers and the myths, the images yearlies and ceremonies, popular cus

point of dispersion in language. The symbolic extends beyond the written or the spoken language of any people now extant."

From typology sprang mythology, and from mythology was religion evolved. "The natural need of making signs by gesture-language led to the gradual adoption of certain things that were used as typical figures, a medium for the exchange of meanings, the earliest current coinage ever stamped and issued from the mint of mind. Such types were adopted for use, and became sacred in the course of time, the fetichtic or religious being their final phase." "To trace the natural genesis of mythology and typology is towite a history or present a panorama of man's mental evolution; and every type portrayed in these pages proves the lowly status of the beginnings, and tends to establish the doctrine of mental evolution in accordance with the physical." Mr. Massey claims that his work "sets forth a physical basis for the human beginnings in thought, language and typology; shows the mode in which the primitive and archale man attained expression in terms of external phénomena; demonstrates the natural genesis of signs and symbols, recovers the lost foothold of mythology in the phenomena of time and aspace, and traces the patural genesis of signs and symbols, recovers the lost foothold of mythology in the present; that it represents the ancient wisdom, the secrets of the mysteries, numerical, physiological and astronomical, according to the mode in which the Gnosis was expressed; that mystical subjects previously dabbled in fre for the first time sounded to the depth; that the foundations of the phalic cult are laid bate without the grin of the satyr in fireece or the libdinous leer of the subject in its Italian phase—by a process as purely scientific as the origin was simply natural. The writer has not only shown that the current theology is, but also hoe it has been falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive man and ignorantly mistaking them f

The theologies of the world are due to pertried typology or perverted symbolism. "The
ancient symbolism was a mode of expression
which has bequeathed a mould of thought,
that imprisons the minds of myriads as effectually as the toad shut-up by the rock into
which it was born. The human mind has
long suffered an eclipse, and has been darkened and dwarfed in the shadow of ideas, the
real meaning of which has been lost to the
moderns. Agreat deal of what has been imposed on us As God's own true and sole revelation to main, is a mass of inverted myth.
The simple realities of the earliest time, were
expressed by signs and symbols, and these lation to man, is a mass or inverted mytth. The simple realities of the earliest time, were expressed by signs and symbols, and these have been taken and applied to later thoughts and converted by Theologists into problems and metaphysical mysteries which they have no basis for, and can only wrangle over ca Pair, unable to touch solid earth with one foot when they want to expel opponents with the other. Much of our folk-lore and most of our popular beliefs are fossilized symbolism. Misinterpreted mythology has so profoundly infected religion, poetry, art and criticism, that it has created a cuit of the unreal. The world of thought is througed with false births and malformations which were entirely bred of perverted typology. The theological doctriases of evil, the depravity of matter, the fallen nature of the flesh, have no other basis, and had no other beginning. Religion itself is sick and daily dying in the process of unliving, and sloughing off that which has been imposed opon it by a misinterpretation of symbolism."

symbolism."

"The Natural Genesis" is devoted to a systematic presentation of the origines of the multiform branches of the primitive Kamite typology, as manifest in ancient, medieval, and modern forms of thought, in ideas, creeds, dogmas, revelations, mythologies, cuttes, etc. The first section outlines the natural genesis of the Kamite typology, postulates the basic principles of the investigation and analysis. Section two describes the nat-

ural genesis and typology of primitive customs, their origin from gesture-language and the process of their embodiment in symbolism, many of which are still current. Section three treats of the natural genesis and typology of the "two truths," the bifurcation of the unity of primitive conceptions into the dualism of antiquity and of to-day, generally expressed through the bi-sexuality of nature and natural forces, the male and female elements of being. Section four relates to the natural genesis and typology of numbers, illustrating the symbolism underlying systems of numeration, and demonstrating that Number was a prime factor in Naming, which constitutes a link between gesture-signs and the words of later language. Section five indicates the natural genesis and typology of primordial onomatopeia and aboriginal African sounds. The origin of language is herein discussed at length, and the theory advocated that the primary elements of language originated in the involuntary utterance of natural sounds, beginning with those sounds natural to man, such as sneezing, coughing, clicking in eating, panting or puffing with the breath, sucking and spitting, etc. "These sounds were continued by the dawning consciousness now known as human, and repeated as signs of want and warning, desire and satisfaction, fear and anger, pain and pleasure, their current value being recognized by force of repetition, accompanied, as they were, by determinative, gesture signs." Section six tells of the natural genesis and typology of the mythical serpent or dragon and other elementaries, the origin of the cult of darkness, the symbolic personalization of the principle of darkness and ill, primarily physical and finally moral and spiritual. Section seven relates to the natural genesis and typology of the mythical restators, including the astronomical nature of mythology, the inner fafrican origin of Adam and Eve, etc. Section ten r

and Pisces (the Fish).

The foregoing indicates the comprehensive scope of these two volumes, and illustrates the immense amount of research and study the author has given to the production of the work. Such a work merits the most careful study, sifting and tesding by those competent for the task. Its method—the strictly evolutionary—is undoubtedly correct; but whether its theories are grounded in fact or baseless speculations remains for science to determine. The present writer has not been able as yet to give it that thorough study necessary to enable the cautious truth-seeker to form a positive and definite conclusion as to the soundness of its propositions. The present review is intended, therefore, as preliminary to a succeeding critique, to be prepared after study of the work commensuate—with its importance and merits has been made. It is well known, however, to the readers of the JOURNAL that the most decided convictions are held by the writer concerning the historical existence of Jesus and the non-astronomical origin of Christianity; and there is not the slightest probability that those convictions can ever be shaken. I could about as readily believe that black is white, that George Washington was an astronomical myth and the life of Napoleon a mythological aftegory, as that Jesus is an equinoctial myth. However sound may be Mr. Massey's conclusions regarding the genesis and origines, of language, mytherogy, it must be frankly said, when he attempts to relegate the historical events of as late a date in the world's history as the beginning of the Christian era into Egyptian typology, it dues to frankly said, when he attempts to relegate the historical events of as late a date in the world's history as the beginning of the Christian era into Egyptian typology, the detreats much from the value of his work and engenders the suspicion in thinking minds that the other portions of his work and engenders the suspicion in thinking minds that the other portions of his work and engenders the suspicion in thinkin

mar and spoil an otherwise valdable and suggestive book.

The Natural Genesis is called the second part of "A Book of the Beginnings," but it is complete in itself, and really should be read first of the two, the one first published presupposing and being based upon the conclusion in "The Natural Genesis." The first volume of "A Book of the Beginnings" deals principally with an attempt to show the Egyptian origin of the language, custom, names, etc., of the ancient inhabitants of Britain. Volume two is largely devoted to proving the Egyptian origin of the Hebrews, their language, religion, scriptures, and letters. The Jewish gods, Jehovah, Elohim, and Shadai, are claimed as Egyptian; Moses and Joshua are asserted to have been the Two Lion-gods of Egypt, and a dynasty of Hebrew delites are said to have been identified from the monuments. The Akhadian mythology is claimed to show Egyptian origines, and the Maori (or aboriginal New Zealand) lander the supplementation of the Maori (or aboriginal New Zealand)

guage and people claimed as African in ori-gin. The two works, it is seen are independ-ent, treating of different branches of the au-thor's comprehensive scheme of Egyptian origines.

Presidio of San Francisco, Cal.

For the Religio Philosophical Jos Religion versus Spiritualism.

BY E. A CHAPMAN.

l am not a "summer soldier or a sunshine patriot," but an aggressive Spiritualist. I believe in waging an uncompromising warfare on ignorance, error and disease, in all their varied forms. A peaceful compromise with anything that debases mankind, or retires us from active service, means stagnation and retrogression. True, brave, progressive men and women will never ground arms and retire to the rear till all the enemies of truth and progression are vanquished, and the race becomes free.

As I see it, all past systems of religion have retarded progression and proved an in-lury-to the race. For ages past religion has been such a hydra-headed monster of evil, it has been the cause of so much crueity and suffering, that I have lost condence in "systems of "saith and worship," and in "unknown gods," as elements of progression or good to the race. As an antidote for evil, religion is, and always has been, a failure. All the gods in the universe having failed, the spirits now propose to try their hands—using knowledge instead of religion as a means of purifying, enlightening and elevating the race. The spiritual phenomena is not a revelation from God, but from the Spiritworld, and if ever Spiritualism becomes a system of faith and worship, as is now planned, with creeds, ceremonies, priests, divine commands and law givers, the phenomena will be wholly ignored, even if it be not withdrawn altogether, and it will fall into the same old channels of intolerance and persecution that have characterized all past systems.

Mr. Geo. Lieberknecht thinks Spiritualism is "a system of faith and worship", already.

cution that have characterized at pass systems.

Mr. Geo. Lieberknecht thinks Spiritualism is "a system of faith and worship" already. Having set up an "ideal God" and got religion, he no longer has any use for the phenomen or the Spirit-world. He makes war on me even more flercely than on my work, because I think otherwise. I seem to stand alone. He is one of many and is, therefore, bold- and courageous, if not insolent and abusive. I have no quarrefor war with any Spiritualist on earth. Spiritualism has been cursed too much already by this same vindictive warfare between Spiritualists, so-called, and pretended "harmonial philosophers," and I will have none of it. Let him or any other writer attack my position with honest argument, in a proper spirit, and I will be glad to discuss points of difference between us.

Those who think I judge too harshly will please read his article in the Journal of December 1st. For the present I have only a friendly good-bye for him, hoping that when next we meet, whether it be in the columns of the Journal or elsewhere, we may both have so far progressed that we can at least treat each other like gentlemen. "Come, let us reason together," is my motto, and should be that of all Spiritualists. I may be wrong; if so, I sincerely wish to know it. Calling me a fool or a knave, and my arguments "adulterated, one-sided, distorted, scientific twaddle" and "rant," is a poor way to convince me of my errors, or the readers of the Journal of my folly, or of the superior wisdom and goodness of an oppoment.

Let us be honest with ourselves as well as each other, "with charity for all and malice towards none." If we see we have made mistakes, or are in error, let us honestly own it. I have made one at least; possibly more, in this discussion. I said those who claim that Spiritualism is religion "are Judases." While I believe 'they are betraying it into the hands of its deadliest foe," yet, I would not call them traitors. Many, if not all, are perfectly honest in this claim. Those who have ven

while Veneration inevitably culminates in selfshness,
There are many objections to "ideal Gods." Like the Genil of the Arabian Nights Tales, they are the creatures of fancy or the imagination.

Spiritualists have not one iota more of proof that there is a personal God in the universe than have Christians, Mohammedans or Buddhists. Not having any proof, Tiffany leaps the chasm by felling us to formulate in our minds an "ideal God." This would certainly raise us one notch higher than the heathen who "bow down to images of wood and stone." If we have the faculty for formulating "ideal Gods," we certainly can "go them one better," providing our "ideal Gods" are not too bloodthirsty, and can tell the truth. Those of us who have "ideal Gods." or any others, should pray most fervently, that they will not "put lies into the mouths of their prophets that they may deceive the people" as Jehovah did, and does still. Such their prophets that they may deceive the people' as Jehovah did, and does still. Such invariably want all the people to worship him, just as they do, and this inevitably leads to intolerance and persecution. They believe, as a cule, that their God is under obligation to them in exact proportion to the injury they inflict on those who do not accept ami worship him as they do. As yet this is not true of Spiritualists, who have taken on, or entered the religious phase, but wait'a few years or centuries, and see what will happen. When Spiritualism becomes "a system of faith and worship" with creeds, ceremonies and priests, it will be utterly impossible for men like It will be utterly impossible for men like Iffany, Babbit, Watson, Kiddle, Stebbins, and Bundy, to stem the tide of religious intolerance, bigotry and persecution, that will tolerance, bigotry and persecution, that will

set in.

I am for holding on to the phenomens, and going no farther with our conclusions than the facts warrant. The world has had enough of hypothesis and assumption. The phenomena proves just so much and no more. Beyond continued existence of human beings, it says

not a word. Spiritualism possesses no more facilities for finding God than Christianity or Buddhism. Conyert Spiritualism into religion, with an ideal or unknown God as its head, and it becomes the same old superstition that has cursed the world for ages past. Spiritualism is based on solid facts; its mission is to earth instead of heaver; Jumaity instead of God, therefore I protest against calling it raision.

Spiritualism is based on solid facts; its mission is to earth instead of heaver; Jumanity instead of God, therefore i protest against cailing it religion.

It opens up a new field of science; in fact, it throws a flood of light upon all departments of science, and when we inform the people they must investigate "more than facts," that like Buddhists, Mohammedans and Christians they must have an 'ideal God," with "a system of faith and worsbip," all the Huxleys, Tyndalls, Darwins, Haeckels and Ingersolls, turn away in disgust, and beg to be excused. Religion, then, pure and simple, owes its origin entirely to the organs of Veneration, Marvellousness and Credulity, and in, no sense to the phenomena of Spiritualism. A person may comprehend the full import of the phenomena, practice all the lessons inculcated by the same, be Intuitive or spiritual, conscious of spiritual presences and elements, and have the most exalted appreciation of the beautiful and good, and be in no sense religious.

Spiritualism is so broad that every person on earth from the lowest savage to the most enlightened man or yoman may receive it, and feel its benign influences. None so low or exalted but have spirit friends.

Religion is as foreign to Spiritualism as free-lovism or communism. If Spiritualism by any means. I protest just as emphatically against calling free-lovism, Spiritualism by any means. I protest just as emphatically against calling free-lovism, Spiritualism by any means. I protest just as emphatically against calling free-lovism, Spiritualism by any means. I protest just as emphatically against calling free-lovism, Spiritualism, as I do religion. It is not necessary to formulate in our minds an "ideal God" in order to profit by the lessons our spirit friends would impart.

Again I say, let us get right by turning our attention to humanity instead of God. If there is a God, he is able to take care of himself. When I think of poor ignorant, debased, imprisioned humanity, and the wonderfui relief for the same there is in practi

everything to God when humanity needs it so much.

I have been charged with advocating Ingersollism. Ingersollism is based on the dogtrine that "death ends all." This is materialism as defined by Webster. In this sense of the term I am not a materialist. I believe, however, there is nothing but what is composed of substance or matter in some form or condition. I do not remember having said anything, either in this discussion or elsewhere, since I became a Spiritualist, favoring the doctrine that "death ends all." When I do I shall be an advocate of Ingersollism.

Lowell, Mich.

Horsford's Acid Phosphate

NO PHYSICIAN NEED HESITATE.

NO PHYSICIAN NEED HESITATE.

Dr. S. CLEVENGER, Chicago, Ill., says: "Horsford's Acid Phosphate should be made officinal. It is the most eligible form for the administration of phosphorons, and no physician need hesitate to order it on his prescription blanks."

The Hoomerang. Two Australians now connected with Kohl & Middleton dime museums, at the base-bail grounds, gave an exhibition of coemerang-throwing before quite a large number of gentlemen and a few ladies, present by invitation. Most people have a notion that the stories told of the weapon are largely mythical, but after witnessing the vast converging spirals—hundreds of feet in diameter—described by them yesterday, their swift in diameter—described by them yesterday, their swift and savage swoop, and final vicious plunge into the snow, probably nobody would care to stand in the way.



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Woman and the Household.

BY HESTER M. POOLE.

DISCIPLINE.

DISCIPLINE.

I cried aloud, and wrung my hands in woe. When Grief came to my door in mourning guise; Letrore to shut the door, and closed my eyes, But she stood, patient, there, and would not go. Then Pain came down the pathway, sad and slow, And Sacrifice with face raised to the skies; And Poverty with brooding, anxious sighs; And all Grief's sisters, talking soft and low, Long, long I stood rebellious, with the door Closed on the grim ranks waifing there outside: My heart beat fercely, and I paced the floor With sobs and moans. But when the daylight fled with trembling hands I flung the portals wide—And lo! but Peace cauge in, to go no more.

—Fanny Driscolt.

Those who crowd from the caughty into

Those who crowd from the country into cities in search of work, are invited to peruse this sad description of working women, from John Swinton's Paper. It filled one of the editorial columns of a late issue. We make only a series of extracts from

WORKING WOMEN.

only a series of extracts from

"Every night of this whatry season, under
the darkness of six o'clock, you can see trudging through the streets of New York, to their
boarding houses or other quarters, thousands
and tens of thousands of young working women. They have been toiling from early
daylight at some one or other of the hundred
industries through which they find scanty
means of livelihood. They are now in the
horse cars and elevated trains; they crowd
their way along Nassau street and City Hail
Park; they swarm through the Bowery; they
march in long procession up Second and
Third avenues, Sixth and Eighth avenues,
and other lines of busy travel and traffic on
the east and west sides of the island. They
have been variously employed through the
day as; dress makers, paper box makers,
artificial flower hands, silk embroiderers,
crotchet workers, kid glove makers, shoe fitters, photograph colorers, fringe makers,
feather workers, laundresses, milliners, base
bail hands, candy packers, type writers, cashiers, toy makers, umbrella makers, straw
sewers, hair workers, chain abinters, planoaction makers, nurses; housekeepers, corset
makers, costumers, gold-leaf workers, seamstresses, lace workers, tailoresses, colar makers, necktie makers, paper bag makers, cigarette roilers, bead workers, tobacco strippers, suspender makers, upholsterers, bookfolders, cloak makers, yara psoolers, hat finishers, fur sewers, flag makers, pocket book
hands, fruit canners, errand girls, book
stitcherg, governesses, canvassers, cash girls,
perfumèry quakers, labelers, hoopskirt makers, Or in stores of other industries where
their labor can be made available.

One HUNDRED THOUSAND WOMEN.

They turn out an army one hundred thous-

ONE HUNDRED THOUSAND WOMEN.

ONE HUNDRED THOUSAND WOMEN.

They turn out an army one hundred thousand strong, for that is their number as near as can be ascertained from the imperfect statisties that have been compiled. No accurate census has ever been made of these working women, but one hundred thousand is likely to be below rather than above the actual number of women bread-winners in this city.

tual number of women oreas who are on their city.

"These working women who are on their way to their homes in the early darkness, left their homes (if they have any) or lodging places, some of them at six o'clock in the morning and few of them as late as seven. From seven or eight till six they have bent over machines of one kind or another, or sat on hard-backed chairs, or stood on aching feet.

on hard-backed chairs, or stood on aching feet.
"Ten hours a day is a short average for the time employed. You will see thousands more of these women coming from shops and stores at seven, eight, nine, ten, eleven o'clock at night, who have been at their tasks from seven in the morning. Some of the petty shopkeepers on the east side drive their sales-women with a brutality that makes black slavery at its worst seem humane.

WAGES PAID.

"What are the wages paid in the various trades and industries to these women, young and old?

trades and industries to these women, young and old?

"There, again, we find the answer hard to obtain. There are no trades unions, or societies, no market rates of wages. Much of the work is piece work—so much a dozen or gross or what not—and the pay depends upon the skill and swiftness of the worker. Twenty dollars, a week is the very highest sum paid to any of the women of whom the Working Women's Protective Union has a record, but of course this class is so small as to be hardly worth counting. Those wages are earned by forewomen in dress making, cloak making or fur-trimming shops. Some few young women of good, common school education and general cieverness earn ten to fifteen dollars a week in type writers, but these also are exceptions.

The minimum of wages it would be hard

are exceptions.

"The minimum of wages it would be hard to strike. Small girls who assist obler workers in the various trades get as low as a dolar a week, and two to four dollars a week each is all that thousands of girls can earn in factories and stores. Girls who earn six or seven dollars a week are objects of envy to thousands of their less fortunate sisters.

AVERAGE EARNINGS.

"The average earnings of the one hundred thousand working women of the great metropolis are about four dollars and fifty cents a week! The interest for three months on that lesser part of Vanderbilt's fortune invested in government bonds would more than pay the whole week's wages of all these hundred thousand workers.

HOW DO THEY LIVE?

"Where and how do they live? In all sorts of quarters, in every place, and under every condition that their hard circumstances warrant. In attics and basements about Battery Park; in east side and west side tenements; in lodging houses kept by landladies ments; in lodging houses kept by landladies as merciless and grasping as employers; with widowed mothers or married sisters or generous brothers in humble homes in Yorkville and Harlen; at the end of almost interminable car routes away in Brooklyn, Jersey City and Hoboken. Where lodgings are, harder and cheapest you will find the large part of the great army quartered, striving almost hopelessity to exist on the scant wages earned by wearlsome hours of hard toil.

"Follow any of these passing girls to their homes. This one just released from an uptown store, leads us a long chase to the second floor of a Jersey City cottage, where with her mother and sister she has lodgings. Her fiwe dollars a week—6r-what is left after paying the inevitable ferriage and car fares—is the main support of the family. The dolfar or two more that the mother and sister earn by making—pantaloons at ten or twelve cents a pair, or shirts at four cents a piece, makes up the sum total of the family income. They make their own clothing, and with every economical possibility that ingenuity can devise, the end of each week finds them in exactly the same condition as the preceding

week, with their noses at the grindstone of necessity, and not a penny put by for a rainy

necessity, and not a penny put by for a rainy day.

"Working men have now and then a chance to rise, even under our present shameful condition of society; but for working women there is no chance. 'There are no palaces, no great houses, no cottages, even,' says a recent writer, 'which tell the working woman that one of her class and opportunity has ever risen above want to competency. For her there is only the possibility, and no more, of an unfurnished and scant lodging and scant clothing to-day, the same to-morrow, no better than it was yesterday.'

"The wreck of life, the roin of mind, and the crushing of hope, forever going on, year after year, among the hundred thousand working women of this city—who can tell?"

Catharine Cole, the bright correspondent

"The wreck of fife, the ruin analy, and the crushing of hope, forever going on, year after year, among the hundred thousand working women of this city—who can tell?"

Catharine Cole, the bright correspondent of the New Orleans Picagane, writes in this manner concerning unequal pay for equal work done by men and by women:

"The most interesting feature of the telegraphers' strike has been the demand of just compensation for the women operators. First class work, regardless of the sex or of the work, is the demand. Women workers seldom strike; if they do they are apply to get seared, finally, and give in. True, in many occupations in which they are numerously engaged their services are not so valuable as the services of men, a condition largely their own fault, and due to a nursing of little femininities. But this even does not lessen the rights of competent women workers to fair flay.

"There are, according to Miss Emily Faithful, two hundred and eighty-four occupations open to and engaged in by women. Where women compete with men, as a general thing, they do not get the same salaries for the same work. In a literary profession they probably do; also in certain artistic and industrial works; for clerical work, and as household servants, etc., their wages are smaller. Her sex appears to be sufficient reason, why she should require less wages than a man. She leaves off or stops home on small provocation. This is the chiefest fault. She never comes to office intoxicated. She never gambles or embezzles. She makes no debts, which bring Irate creditors about her ears. However, if she did any of these things which her fellow clerks are allowed to do frequently, and in whom the fault is permitted unrebuked, she would be promptly discharged. So her little feminine necultarities are perhaps properly balanced. When she does her work well, she should be fairly paid for it. It is no favor she asks; it is the merest, simplest justice. But, alas, she does not avail herself of her striking rights. Being a woman she is slow to a

JUSTICE.

anyway; they submit to imposition cheering ly, even.

"The prosperity, happiness, virtue of wo men depend upon just compensation for their work. To ask a woman to work from eight o'clock in the morning till six or eight at night, to require from her the same work required of a man, and to pay her perhaps one-half the salary a man clerk is paid for similar work, is manifestly unfair. Naturally, however, this condition of things will last as long as women will permit it.

"Like horses, women do not guess at their own strength and power. When women have protective unions of their own, they will become braver to ask for the things that reasonably belong to them. With a woman, to be competent does not also mean to be confident. In fact, I do believe she is more apt to have confidence in herself when she is incompetent. It requires the true talent, the real merit, the fine, brave patience, to retain a valuable position; but even the best and most conscientious of women workers cannot honestly work their best in the face of niggard estimation. Men assert their rights and get them. Why should not women?

"In a way, even the education of women is an imposition. A father thinks if he graduates his girl at some shart institute, giving her a smattering of fifteen or sixteen different studies, he has done all that is required of him. To the son he gives an education that at least is certain to win a livelihood, and when he dies, it is to the son he leaves most of his money, and the daughter has a genteel inability to do any thing but marry for a living.

It is only just now that women, recovering from the ignorance to which they had been consigned, may begin to think, in their, new and independent pursuits, of striking for their rights by virtue of competency. Women have not only had to educate themselves to work, but to feed, clothe and sustain themselves during the learning.

"Even the wife has rights for which she ought to 'sfrike.' The wife gets just such

have not only had to educate themselves to work, but to feed, clothe and sustain themselves during the learning.

"Even the wife has rights for which she ought to 'strike." The wife gets just such comforts, clothes, pin-money as her hashand chooses to give her. It is a question of bounty with him. If he chooses to pension her, all right. You won't catch him admitting that she is 'entitled' to af equal share of his earnings. Nine wives out of ten, barring those who support themselves and their husbands also, are as much charity patients as if they lived in indigent homes. Nine wives out of ten have to ask their husbands for every cent of money they spend. A wife who has borne and reared children for her husband, cooked for him, nursed him, sewed, patched and, kept things clean and cozy for him, economized in a hundred ways that he would not, and performed patiently the hundred and one things that fall to a woman's lot, must beg, white, wheedle, explain and apologize every time she wants money for a new dress or pair of two dollar shoes. Don't do it, sister women. Girls, when you marry don't begin that way. Be the equal of your husbands."

To see this poor boy Dr. Kerner was sent for. He wald that his brother and said that it required and one things that fall to a woman's lot, must beg, white, wheedle, explain and apologize every time she wants money for a new dress or pair of two dollar shoes. Don't do it, sister women. Girls, when you marry don't begin that way. Be the equal of your husbands."

It may be the condition of Christian now became one of aniety: the yearning after he was he condition.

Jones of Binghampton, N. Y. is making a new scale called "Stop Thief." It will weigh from one oz. to ten pounds. At costs only \$1.00. Every family should have one of these

Great ideas travel slowly and for a time noiselessly, as the gods whose feet were shod with wool.

Botanists have a class of pishts which they name Incompletes; we might in the same sense speak of incomplete, imperfect menthose, namely, whose longing and struggling are not in proportion to their doing and performing.

forming.

We will mail, postpaid, as a present, to every Sunday-school whose Superintendent or music leader will send his address and the number of copies necessary, a new song entitled "Are you Doers of, the Word?" adapted to the lesson of Sanday, January 13, 1884.

FILLMORE BROS., 185 Race St., Cincinnati, O.

BOOK REVIEWS.

All boar noticed under this head, are for sale at. th, the office of the RELIGIO-PH SOPHICAL JOURNAL.

PIONEERS OF THE SPIRITUAL REFORMATION, Life Works of Dr. Justinus Kerner, Adapted from the German. William Howitt and bit Work for Spiritualism, Biographical Steches, By Anna Mary Howitt Watts. London: The Psychological Press Association, 28 Great Russell St., W. C. and E. W. Allen, J Ave Maria Lane, E. C. Price \$3.00

Anna Mary Howitt Watts, the daughter of William Howitt, has given as an interesting volume of 324 pages, gotten out in good style on heavy paper, and bound in an attractive manner, by the Psychological Press Association, and is a piece, of work for which they may feel a just pride.

This work comprises a translation from the German of the life-and works of fir, dastinus Kerner, who, it will be remembered, was the author of "The Two Sommanbules," "The Secress of Prevorst," etc. etc., and of whom Aire Reinhard said: "The peculiar work of blending the Revications of Swedenborg and Mesner, and bringing them combined with additional confi matory facts before the world, in a strangely novel and romantle form, was reserved for Justinus Kerner." The life of William Howitt and his work for Spiritualism are also given in this volume. There was a strong resemblance in the lifes of these two poets and philosophers. Both were ardent lovers of Nature an tworshipers of truth, and willing to follow wherever she led, and when once satisfied that they had found truth, they were always brave enough to champton her openly, away their convictions and even to advanced age retained their enthusiasm for the true.

Kerner was a kjeen observer and is said to have discovered the principle of the Convert Observict, while placed by his father in a dark conver for punishment for one boyish misslemeanor. In after years he decirated the principle of the Convert Observict, while placed by his father in a dark conver for punishment for one boyish misslemeanor. In they rears he decented the experiment of the convert of

to William Howitt and his experiences of, and work for, Spiritualism.

"The first of Dr. Kerner's remarkable series of works connected with the inner life of man ap-peares in the year 4826. It is entitled "The History of two Sommanbules, together with certain Notable Things from the Realma'of Magical Cure and Psy-chology." It is a book entirely unknown to the En-glish resider, never, having been translated, and now scarce in Germany. It is a diary kept by Kerner with reference to two remarkable patients of his-burg, the other a poung woman born at Stuttgardt and living in service at Weinsburg. Both ratherts exhibited, as stated in the memoir, marvellous phe-nomena, and, treated magnetically by their physician, both were ultimately restored to perfect health.

"The History of the two Sommanbules" thus com-mences:

"The following stary relates to a thoroundly re-

"The History of the two Sommambules" thus commences:

"The following story relates to a thoroughly rerespectable girl, a true child of nature, the daughter
of an honest vine-grower of Weinsburg, a girl whose
occupations consisted in cultivating the vineyard
and garden during the week, and on Sundays in
readify her Bibles and hymn book. Her limate talent was, however, such that together with the thorough instruction she had received at school she
could, especially in writing her mother-tengue, via
with the young ladies educated at celebrated academies. Possibly her father, who in his youth had
been well educated, had cared for the improvement
of his daughter.

"The education manifests in the following account
drawn up by him of the singular sickness of his
children.

"In the year 1816 on the 5th of July, he writes, my

The education manifests in the following account drawn up by him of the singular sickness of his children.

"In the year 1816 on the 6th of July, he writes, my son named Frederick was seized with indisposition. It showed itself in the following manner. On the perious morning he stepped before the looking-glass—a thing quite unusual with him—and don-templated his reflection. Upon this he lefts fight into the most immoderate laughter which seemed to convulse his whole body. He was reproved by me severely for this. He replied that he felt himshif impelled to this laughter in spite of shimself. He went that day to school and also the following morning, but returned in about an hour-complianting of a severe pain in his head and eres. A doctor was summoned who advised laths and various-nedicines, but the boy declared that it was quite useless to administer them, because he must-search die. However, through obedience and love, he submitted to the treatment prescribed, declaring, however, continually; that all was in valo. The schoolmaster touched him, he recognized him and exclained, if shall have no more good nights. This will not last long. Thus he fell asleep at the age of elever as he had; apparently dead; stiff and cold and took his habd, saying, "stood night, Fritz," Immediately that the hand of the schoolmaster touched him, he recognized him and exclained, if shall have no more good nights. This will not last long. Thus he fell asleep at the age of eleven years, one month, and fourteen day, after twenty-four hours' libres.

"Although we all, continues the father, felt the death of this good boy with much seriow, the one who was inconsolate was my daughter Christiana, thirteen years of age. From this period she experienced so strong a pearing after her dead brother that she frequently would hide herself in a room beneath the roof of sure house, from whence she could gaze into the churchyard where he was lintered, and would there spend hours weeping; thus gradually through this excessive pearuing after, be a pear

turned for a time, and he gradually became cured entirely.

But the condition of Christiana now became one of anxiety: the yearning after her dead brother continued ever overwheimingly. She fell into sodient trances, had clairroyant, symbolical and prophetic dreams. Certain persons she could not entirely the reinhorhood, anxiety and distress falling upon her in their presence without any resignable reason. Thus she occupied hereoff chiefly is the open air, and worked with extraordinary ladacty in the garden and vineyard. But even there she was frequently overcome by the trance-condition, and be found asleep beneath a tree. At such times her countenance would be filled with an expressible gentleness and sweetness; she would speak of being taken by a guide into an indescribably lovely region which she said was Faradise, and even yet higher into a region which appeared to her still more her political and gloslous. Nevertheless, all that spring she compliance of great waskness, and as semmer wore on serious symptoms of ill-health supervened. Dr. Kernar was in October called in and then commenced his systematic magnetic treatment of Christiana, the history of which forms the first portion of his "Hisbury of Two Somnambules." A duary was kept for him, and its coutents are only second in intersect to these in his more orientated work. "The Secrees of Prevorse," Christiana in his state of trance prescribed her own treatment, forefold her approaching crisis, became a highly developed clairroyant and

sensitive whom the secrets of nature were revealed—as for instance the curative properties of herbs and trees, the properties of metals and minerals, etc.; also to her were presented beautiful visions of the world of spirits. Through the judicious treatment of 1th. Kerner, who availed himself wisely of the clear seeing of his patient, this independing girl was restored within the space of three years to entire health. The history is well worth the labor of translation, since it is a store-house of facts relative bathe employment of mesmerican as a curative agent. The author in speaking of William Howitt says: "So various-were his hierary labors, so increasn his mental and physical activity, that I feel ambarrassed by the very rithness of the material before me. Fully to depict this man, who during the last twenty years of his long life came forth prominently as the champion and apostle of a new, and, consequently, unpopular futth—my special object in writing this memorial—a championship and apostle—hip which, in the sight of an ursympathetic world, throw their shadow, rather than their light, upon his previous reputation and works.

MISSECHERSM.

MESMERISM.

ship which, in the sight of an dissymptation with their shadow, rather than their light, upon his previous reputation and works.

His first acquaintance with the mesmeric phenomena was mide at Heidelberg, through Br. Spencer Hall, who also had the privilege of introducing the subject to another distinguished Spritualist, Alfred R. Wallace, Dr. Hall had sent to him a newspaper report of a lexifier on mesmerisur and Mr. Howitt had written to warn him to let the unpopular subject alsone. The nariative is thus continued:

"The same day that I wrote this letter, there presented himself in the evening a young American, who, having overworked himself in Harvard-College, was now travelling in Europe for his health legs, was now travelling in Europe for his health legs, was now travelling in Europe for his health legs, was now travelling in the report of the least. I placed the newspaper in his hand, asking him what he thought of Hall's lecture. Having read it very deliberately, he said, to my great actonic ment, that the whole was perfectly from and that he himself possessed some mesmerical power. As several other friends were coming that evening to us, we requested him after test to make a trial of his power. He consented. He first experimented upon a German gentleman, the stator of our sons. Mr. Wheeler, the American, had not made many 'powers' over our German friend, before he cried, rehemently, 'Take me out of his' take not of his' take in out of his.' I am being frozen to death? The operator stopped, and finding the young gentleman actually trembling with cold, we at once gave him some wine and roused up the fire in the store. This, however, did not fully restore the young man to his issued temperature; nor, indeed, did he fully regain it throughout the evening. Nowithstancing this strange effect, a lady, a strong healthy, high-spirited woman, a cousin of my wife, proposed to six down next, and have passes' made over her. The effect produced was exactly the same, and it was a difficult to restore her natural warmt

SPIRIT IDENTITY.

The cold they feit was really the cold of deutity proceeding from the already well-night dead man."

SPIRIT DESTITY.

There are among other noteworthy recitals three excellent cases of Spirit Identity, to one only of Which can we make partial reference. The medium was C Foster, just arrived from America, and the slitting was held at Mr. Hayatit's house at Highgate. Colonel Dragson was present, and received what he considered a conclusive proof of Spirit Identity.

"Later on in the evening, Foster said that there was a spirit of a woman, apparently of the poorer class, standing near to my wife, who was anxious to speak about a daughter, regarding whom she was in solicitude. On being asked who this spirit was, he said she replied, 'One who died of cancer.' My wife begged him not to refer to things so painful; but he asked. 'How then was the poor woman's spirit to idehtify herself.'' My younger daughter and a lady present knew immediately who was intended. It was the spirit of a poor woman whom they had discovered in Agar-Towni (a miserable district then lying between Highgate and Lorddon), and who had begged of them after her death to take the daughter, quite a girl, from her drunken step-father, who would otherwise be the ruin of her, and place her with some respectable woman. They had done this, placing her with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had nitroduced the girl. These ladies then asked what the spirit wished done for her daughter, who who had begged to the with a worthy widow who kept a shop; but during the recent absence from England of my daughter and her friend, the drunken step-father had nitroduced the girl. These ladies the spirit of the book is filed whit most intended to do what could be done to get the spirit dispose in this institution (all of which was ultimately done, and the girl girl girl and the spirit girled that this institution (all of which was ultimately done, and the girl girl girled that

† pp. 239, sq., 253, sq., 275, sq

Books Received.

ONE THOUSAND AND ONE RIDDLES. By Nellie Greenway. Pamphiet form, price 15 cents. New York: J. S. Ogilvie & Co. ISHMAEL OR IN THE DEPTHS. By Mrs. E. D. E.

N. Southworth, Paper cover, price 75 cents, Phil-adelphia: T. R. Peterson & Bros, Chicago: S. A. Maxwell & Co.

Maxwell & Co.

LATER PAPERS, A SUPPLEMENT TO THE EXperiences of Samuel Bowles in Spirit Life, or Life
as he Now Sees it from a Spiritual Standpoint.
Written through the Mediumship of Carrie E.S.
Twing, Price in cents. Springfield, Mass.: Star
Publishing Co.

Magazines for January not Before Mentioned.

St. Nicholas. (Century Co., New York.)
Contents: Frontispiece; Christmas in the
Pink Boarding-house; The Oak and the Mushroom; The Snow-balling Brigade; The IwelLittle Brothers; Taking Turns; Tales of Two
Continents; Lucy Lee from High Dunder;
Spinning-wheel Stories; Our Soap-bubble
Party; In the Park; Jericho Roses; The Bal-

Spinning-wheel Storles; Our Soap-bubble Party; In the Park; Jericho Roses; The Ballad of Good Sir Urgan; Fun Beams; Almion, Auria, and Mona; Santa Claus and the Mouse; A New Jack and Jill; A Sursil Person of Pah; Winter Fon; The Star in the East; Dick's Straw-ride; The Land of Fire; Our Music Page; For Very Little Folk; Introduction to "The St. Nicholas Almanac; Jack-In-the-Pulpit; The Letter-box; The Riddle-box. Wing Awake. OL Lothrop & Co., Boston.) Contents: Frontispièce; A burst of confidence; The Whizzer; Songs of Praise; The Trouba-dours; The Bishop's Visit; A brave Girl; Au unhappy lisble Girl's Solliquy. O Butterfly; Who Zie the Pink Sweetmeat? Recorative Lirt; The Procession of the Zofiac; A double Masquerade; Aesop's Fables Versified; To-Day; Jim; A Pretty Ambition; The Carlyle Indian Pupils at Home; In Ne Man's Land; Her Proof; Music; Tales of the Pathfinders; In Lesse of Accident; Little Biographies; Anna Maria's Homsekeeping; Ways to de Things; Days and Nightle in the Tropics; What to do about it; C. Y. F. R. U.; Past Office Department,

THE DREAM INVESTIGATOR AND ONEIROCRITta. (James Monroe, Peoria, Ilis.) Contents:

ool. I, No. I, Breams: Address to a Jug of Rum;

breaming; Inconsistent Opinions, Bream Experiences and Interpretations; Dreams Classilied; Rules of Interpretations; A Mother's terrible bereavement foreshadowed; Two Strange

Breams; Bream Symbols defined and practically applied; To the Public.

cally applied; To the Public.

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and individuals in quoting from the Ra-

Exchanges and individuals in quoting from the Re-Ligio-Phillosophical Journal, are requested to dis-tinguish between editorial articles and the communica-tions of correspondents.

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CHICAGO, ILL., Saturday, January 12, 1884.

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Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old Bubscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued: but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-VANCE.

Who's Afraid? The bravest fear sometimes, and usually

fear what they do not comprehend—the ter-

rible-because not fully known. When the

Peruvians first saw Spaniards on horses, they thought the two were one animal, and feared them, chiefly because they had never seen any arimal like it. Most paralyzing of all things is fear. . A man, large and strong, lay on the operating table in a hospital. The surgeons, looked with dismay at the solid ridges of muscle in the man's frame, and querying mentally how they could be made to relax. A powerful compound pulley with silk rope was secured to a stanchion near, and also attached tostrong bands on the injured limb, and those of the most athletic students had tried their utmost, but the strong muscles would not yield. They fed him with solution of tartar-emetic, gave him to-bacco to chew, directing him to swallow the juice-all to no purpose; they could not get the muscle loose enough to allow the joint to slip in place. At that instant a young student leaped into the amphitheatre with gleaming knife in hand, exclaiming. "It's no use, the muscle must be cut" A cry of horror burst from all around, succeeding which came the welcome click which proclaimed that the rebellious muscle had yielded, and the bone was in place again. The active depressing poleons could not subden the city depression could not cou pressing poisons could not subdue the vital force like one short spasm of fear. "To fear is to die daily;" yet many people cultivate fear as a desirable thing, and are apt to call those who do not tremble at their pet horrors by a name which represents to them the of all villainies—"Radicals." Those name which represents to them the sum call themselves Radicals, and glory in the name, are just as foolishly engaged in creating spectres to scare themselves with—proclaiming their independence, yet afraid, sometimes, to use common words lest some one should think they held the definition of yet a third class. Such shrink from saying "God," lest they should be suspected of hold-ing the absurd views entertained by some others, they are afraid of being supposed to be in sympathy with. "Prayer" affrights them for the same reason. But, most evil of all, are "creeds." It does not matter what creed—a creed is always an abominable creed—because the churches are fond of callreadily conceive that a man who loves ing their formulated opinions creeds. truth might well be afraid of holding error, but to be afraid that some one should think he held erroneous opinions, is not nearly so es not seem to be manly. Many people are all the time confessing ighbor's faults to one another, and are altogether less careful to be right than This is not true manliness; it is rank cowardice.

One believes many things; shall one be afraid to use the word, because it means something else to some one else? If one believes in a highest good, illimitable, unde ary to use long periphras es instead of three letters lest some one who iden is narrower, should think one agrees with him? "A man needs a soul of some sort," said Ben Jonson, "if only to save the expens of salt." Cannot another, use the word "soul" in altogether different sense without being afraid-not that he is wrong, but that some one would think him wrong?

A man must and will have a God of some

sort, and no one has a right to object to any one's use of the term, only to the definition attached to it. No one can say another is wrong without such a definition, and no one can give a definition which satisfies himself. When the General Assembly of the Presbyter-ian Church met in Scotland, they resolved themselves into a committee of the whole to find out how to describe God. It were useless here to quote their decision-neither in nor out of the church will it be accepted as complete and final; so be it understood, that man is not the most courageous who denies God and talks about "Nature," "principles," etc. rather than use the short and simple word whose significance embraces these and so much more. It betrays fear to say "aspiration," lest some one should think we believe in what they call prayer; not wise nor bold to be afraid of creeds, lest some should think you have a creed. Be afraid only of faisity to conviction—your own conviction. Refuse to be dominated by other's definition of your words. Speak your thought, sharply and

N. S. Otis Joins the Majority.

In the early morning of New Year's day Newton S. Otis passed to the higher life from Brooklyn, N. Y., in the forty-sixth year of his age. He had been low for six weeks with what was supposed to be congestion of the brain, and was thought to be recovering when suddenly he died. The post-mortem examination showed a clot of blood on the brain. Mr. Otis was born in Syracuse, N. Y. While he was still a lad, his family removed to Aurora, Ill. He was a class-mate of ours at Phillip's Academy, Andover, Mass., in 1857-8. He did not complete his college course. In 1860 he married and settled in Aurora, engaging fi a general insurance business after-wards he did business in St. Louis, Memphis and Chicago, and finally, seven years ago, went to New York where at the time of his death he was partner in a prosperous stationery business. He leaves a wife and Mr. Otis had a very extended acquaint-

nce, many warm friends and no enemies. He was a genial, kind-hearted, estimable gentleman. It was our good fortune to know him intimately for a quarter of a century, and the longer the acquaintance continued, the more highly we esteemed him. Mr. Otis was a gentleman of fine literary tastes, keen perceptions and great intellectual strength. Had the powers of his body equaled those of his mind, he would have won't high position in literature. Within the last three or four years, his attention had been strongly at-tracted to Spiritualism. Though naturally of a religious turn of mind, and from boy od a consistent church member,it was only after his investigation of Spiritualism that he could say there was continuity of life beyond the grave. He had many striking tests that his loved ones still lived, and he believed that they communicated with him. He was also developing marked medial powers, had become quite clairvoyant and was a psychometer. He was a trustee of the Church of the New Dispensation, founded mainly through the efforts of those zealous Spiritualists, S. B. Nichols and Judge Dailey; he was also Secretary of the Psychic Fraternity connected with this church. Though affiliating more or less with Spiritualists, he still continued his membership with St. Mary's Episcopal Church on Clarkson Ave.

Brooklyn.

We are informed by a Brooklyn corres pondent that while Mr. Otis lay unconscious Mrs. Otis visited the wife of a prominent gentlemen of Brooklyn, by whom Mrs. Otis was told she could see a black spot on Mr. Otis's brain, and that he would not recover This lady is a clairvoyant who has often given fine exhibitions of her power; and in this case she told what the physician did not know, and her statement was confirmed by the autopsy. The body of Mr. Otis was taken to Aurora to be placed in the family burying-

Alaskan Mummles.

We learn some interesting particulars in relation to Alaskan muminales from San Francisco Bulletin. Four of them were brought down from Alaska by the schooner Kodiak. Three were taken to Berlin and one to the Smithsonian Institution. The bodies are wonderfully preserved, even the skins in which they are wrapped being intact. One mummy, evidently that of a woman, is now in possession of the Alaska Fur Company, and is a state of almost perfect preservarelation to Alaskan mummles from San Fran and is in a state of almost perfect preservation. The mummies were secured by A. Ja-cobson, who has been over two years in the country collecting for the Royal Museum of Berlin. He is of the opinion that the mum-Berlin. He is of the opinion that he mumiesare at least 200 years old, all evidence, obtainable pointing to that fact. The Esquimaux formerly preserved the bodies of their dead shammans, or medicine men, and those of their chiefs and their wives and their children, in this manner. After death the viscera were removed from the interior of the body through the pelvis, and the limbs being pressed close to the body, and the legs well up under the chin, were dried and incased in skins and then placed in some cave or rock shelter whick was free from water or moisture. Here they remain for hundreds of years, and were reverenced by the living. To them were offered part of the results of their fishing and hunting excursions, if they were successful, for they judged success to be due to the spirits of those whose bodies were preserved. The mummies brought down are in a wonderful state of preservation, considering the rundy means employed: In the case of one that has been opened, the skin appears to remain intact, and the limbs are movable.

Rev. Samuel Watson has quite seriously injured one of his feet, which confines him to his room. He expects to recover soon.

Nineteenth Century Miracles.

Continuous readers of the JOURNAL are al ready aware that Mrs. Emma Hardinge-Brit ten's stupendous work entitled, "Nineteenth Century Miracles or Spirits and their Work in every Country of the Earth," is soon to appear The English edition is now passing through the press of a London publishing house and the American edition will appear during the

Mrs. Britten in her advertisement of the

list will find in this work a complete manstrs.

ator will obtain a compendium of every
se needs to study.

will be herein answered, and the Opponent

The Skeptic will be herein answered, and the opponents of the step point.

The subor has spent nearly a quarter of a century in collecting her materials, and sparse no expense in verifying and stictly authenticating her facilistic step in the step point of Psychology, piritual Science. Reflective Reform, Mesmertsm, Spiritualists and Occultism, name of the wise controlling spirits who have commanded her work and assisted uncestingly to addisserved on the work and assisted uncestingly nove a compared over the subjects seals with, and a manual of incalculable value for all time.

The LOUDNAL will from time to time publish

The JOURNAL will from time to time publish numerous references to the Journal contained in the volume, the following extract is made. After paying fine tribute to Mr. S. S. Jones, the founder of the JOURNAL, accompa nied by a comprehensive biographical sketch of the deceased, Mrs. Britten continues:

of the deceased, Mrs. Britten continues:

The charge of the RELIGIO-PHILOSOPHICAL,
JOURNAL was at once assumed on Mr. Jones's
decease by his son-in-law and former business
manager, Colonel Bundy, and as this gentleman still continues his great and onerous
work, and no single individual in the ranks
has ever made a deeper and more healthful
mark upon the reputation of the spiritual
movement, both as a man and an editor, it
seems in order at this point to give an outline of the special place in the work of Jourmalistic propagandism which Colonel Bundy's
puper occupies. We have now before us some
printed sheets issued from the RELIGIO-PHILSOPHICAL JOURNAL office, which broadly define the general tone, aim, and purpose of
that excellent periodical:—

The author then quotes from the Journal

The author then quotes from the JOURNAL to show its platform and principles, and then

During the author's far and wide wander-

During the author's far and wide wanderings round the world as a spiritual preferred against the cause of Spiritualism than that of being allied to the odious doctrines of "Free love."

We have already made our readers aware of the utter falsity of this charge and the concatenation of circumstances which gave the antagonists of Spiritualism an opportunity—which they eagerly embraced—of shouldering the daring licentiousness of the few, upon the entire rank and file of the Spiritualists.

In foreign lands, however, and especially when lacking those literaty references which would enable her to furnish abundant counter statements, the author's denials of this abhorrent stain would have found but slight chance of acceptance, had she not been nobly sustained by the uncolmpromising denunciations of "Free love" and all its propagandists, which filled the columns of the Religio-Philosophical Journal during the entire period that this madness ruled the public mind. Here was a well recognized and leading organ of Spiritualism disclaiming all fellowship with the promoters of this doctrine, and protesting against its abominable practices with a trumpet tongue which could neither be mistaken nor denied.

The author is under a debt of deep gratitude to Colonel Bundy for the triumphant refutation which his journal has afforded against the groundless charge that there ever was, or could be, the smallest link of connection between the doctrines of true Spiritualism and "Free love." Allied to the daughter of the late Mr. S. S. Jones, a lady whose brilliant talents well fitted her to be the companion of a leading journalist, and whose eminent virtues, noble character, and sweetness of dispositiop, are calculated to make her husband's home a paradise, it has been argued that the editor of the Jolyaval, is not competent to judge of the urgent heressity to reform the wrongs that ensue from unhappy marriages or the miseries of discordant homes.

In answer to this plea it has been abundantly shown that the Journal has ever been the ch

A. Y. Gordon, of Canal Dover, Ohio, writes to us as follows: "The Spiritualists of Dove want a good materializing medium to visit this place; must come recommended by self or some other Spiritualist that is well known."

We are glad to hear that Mrs. Maria M. King is convalescent. We hope she may soon be restored to good health. Huntsville (Ala.) Industrial School.

In 1876, Samuel R. Lowery established an Industrial School for colored children at Huntsville, Ala. Its Superintendent, Mrs. A. A. Lowery, says: "It is our purpose to add important features to our Industrial Department the coming year. Upon securing suf-ficient means to raise one thousand pounds of silk, we shall introduce a Jacquard loom to weave ribbons, neckties, handkerchiefs, etc., that our papils may receive the benefit of artful skill in a useful occupation." Mr. Lowery is a refined and cultured colored gen-tleman, who has the welfare of his class at heart, and who is now in Chicago, 52 Fourth Avenue, and he will be glad to receive contributions from those who are generously incliqed. This school has received considerable notice from the public. In 1878, Frank Leslie's Magazine gave several finely executded engravings showing the pupils at work in the Industrial Department, taking care of the cocoons, etc. The school at the present time has 120 pupils.

GENERAL NOTES.

Dr. F. L. Willis has been speaking in Provlence, R. I. Dr. Slade is at Huntsville, Ala., and will

on go to Jacksonville, Florida.

A Baptist clergyman of Detroit, named Grenell, is of the opinion that the end of the world is very near at hand.

Mrs. S. B. Perry gave a tea party in honor of Mrs. J. T. Lillie, on Thursday evening last.

Those present had a most enjoyable evening. The Christmas number of the San Jose Mercury is finely illustrated, reflecting great credit on its enterprising publishers. Light for Thinkers comes out with a new

head, and is otherwise improved. We are glad to see this evidence of prosperity. - Mrs. Laura Whipple of Clarton, Iowa, has

been entirely cured by magnetic treatments after having suffered for years and been treated without success by the "regular" physi-Geo. II. Mellish of New York City, writes:

"The American Spiritualists' Alliance have established a Reading Room, to be open daily from 10 A. M. to 10 P. M., for the benefit of the Association, at No. 137 West 35th Street A well known authoress and contributor of

both poems and prose to the Spiritualist press, in a private letter says: "Some people get out of a good deal of honest work they ought to do by imagining themselves inspir

ought to do by imagining themselves inspired and consequently unimprovable."

Mrs. L. K. Joslyn of Providence, R. I., has passed to the higher life. A correspondent writes: "She was one of our most esteemed. Spiritualists and will be greatly missed. The funeral was largely attended last Sunday. Rev. Mr. Hinckley of the Free Religious Society, officiating, assisted by Dr. F. L. Willis." There are thirty-eight large volcanoes in

Java, some of which are more than 10,000 feet high. It is a peculiarity of the volcanoes of that region that they seldom eject lava, but enormous masses of mud; "rivers of mud," as they have been called, flow from

G. B. Stebbins will attend the County Meeting of Spiritualists at Metamora, Mich., the 12th and 43th, and will speak in Detroit, Sundays, January 20th and 27th. He also has an engagement to lecture to a Unitarian Society at Mt. Pleasant; Mich., on "Asiatic Religions.

Holland, in the last three centuries, has recovered from the sea at least 90,000 acres. The Lake of Harlem became terra firma between 1840 and 1852, and the Zuyder Zee is in process of transformation into 500,000 valuable acres. Holland has now 1,479,000 oxen and cows, and her present output of cheese

is estimated to be worth \$3,000,000.

Mr. and Mrs. J. T. Lillie paid us a brief visit last week en route from Minneapolis, Minn., to Alliance, Ohio, where they have an engagement. The Spiritualists of Alliance are to be congratulated upon securing the services of so able a speaker as Mrs. Lillle, and the effectiveness of her work is greatly augmented by the assistance of Mr. Lillle, whose genius for music and ability to forward the social element in societies, are always productive of the best results.

Wm. H. Holcombe in a late number of the New Church Independent, reviews "Oahspe." In one paragraph he says: "The author of any book who denies the birth of Christ from the Virgin Mary in what we call miraculous manner, is in spiritual darkness, has no true knowledge of the Lord, or of the uses of His incarnation, or of the glorification of the hu man nature, or the wonderful processes of individual regeneration." What a vast number there are, in his opinion, in spiritual

The Luther celebrations have brought to light curious statistics. The aggregate population of France, Belgium, Italy, Spain and Portugal amounts to 90,000,000. Of these only 680,000 are Protestants. In France the proportion is largest, the Protestant population amounting to 630,000. In Spain the Protestant population is 30,000; in Belgium, 15, 000; in Italy, 14,000; while in Portugal the enfire native Protestant population amounts only to 500. It is claimed that but for the screes of Napoleon I., who endowed all religious bodies with a membership roll of 100,000, Protestantism would have been stronger in France. But that Protestantism has still some vitality in France is proved by the fact that some of her most prominent men belong to that side of the Christian Church. Guizot was a Protestant. The Fer rys are Protestants. Haussman is a Protestant. Woodington is a Protestant. Senators Wallon, Hebrard and Pressense are Protest-ants. One of MacMahon's Cabinets contain-ed three Protestant Ministers.

Mr. T. J. Skidmore, of Fredonia, N. Y., President of the Cassadaga Lake Camp Meeting, writes: "Our camp (Cassadaga Lake) has im-proved considerable this fall; several new cottages have been erected and more will go up in the spring."

As a result of Mrs. Annie Stewart-Walling's playing fraud and getting detected at Battle Creek, her husband was fined \$20.00 and costs for running a show without a license. The religious dodge, which is usually assumed by the tricksters when they get into trouble,

did not seem, somehow, to impress the jury.

Mr. George H. Brooks is lecturing for a Spiritualist Society in St. Louis. The meet-ings are held in Excelsior Hall, corner of Ninth Street and Franklin Avenue. The election of officers for the coming year resulted in the choice of A. C. Tuckett, President; Mrs. C. A. Steele, Vice-President; Mrs. G. H. Brooks, Secretary; J. H. Ray, Treasurer. Mr. Brooks reports a growing interest in the

meetings.
An exchange says that a religious society has been discovered in Brooklyn which has kept the dead body of its leader for fourteen days in the expectation that life will be restored to it. One of the members said: "Brother Haynes is still with us. He is only dead for a punishment, and in a few days will return to life. You see, he never wanted to die, and made up his mind that he would not. God, to punish him, caused the death; but he will restore him to life to work

more earnestly for his glory."

Mrs. Francis Wilkeson, of Rochester, has become possessed of a queer hallucination. which has induced her to sue for a separation from her husband. The ground the bases her complaint upon is the conviction that her husband will one day murder her. She gives as a reason for this belief that on two successive nights she dreamed that she would die by his hand. She admitted, how-ever, that Mr. Wilkeson had always been kindsto her, while the latter testified that he had never thought of harming her.

There was the old-time clarion ring in the voice of the patriarch, Wendell Phillips, at the Harriet Martineau meeting, when he said that in 1835, when she was invited to attend a secret meeting of the abolitionists in this city, and "the only hall in which they were allowed to hold that meetingveil your faces, Christians!-was one owned by an infidel, though," continued Mr. Phil-lips, "the infidelity of that day is the Christianity of to-day!" It was the hall of Abner Kneeland, the originator of the Investigator, who was soon after imprisoned for blasphemy by reason of careless punctuation, which was the only place in Boston where a word for the enslaved black man could then be freely spoken .- The Index.

Unable to prevent the opening on Sunday of the Bartholdi Art Loan Exhibition, the "Law and Order" So clety in New York, com-posed of ministers and church members, notified the managers that, if catalogues were sold, complaint would be made against them, and they would be prosecuted under the penal code. No catalogues were sold; but a large number were distributed about the rooms, with a note on the cover of each asking visitors not to take it away. Thirtyfive hundred attended the first Sunday, at the reduced admission price of twenty-five cents; and the papers state that not a catalogue, at the close of the day, was missing. What shall we say of an attempt to close art gallery on Sunday against people like

D. R. Locke in Toledo Blade: It is a singular fact that we are indebted to Pompeli for the great industry of canning fruit. ago, when the exca vations were just beginning, a party of Cincinnatians found, in what had been the pantry of a house, many jars of preserved figs. One was opened, and they were found to be fresh and good. In-vestigation showed that the figs had been put into the jats in a heated state an aperture left for the steam to escape, and then sealed with wax. The hint was taken, and the next year canning fruit was introduced into the United States—the process being identical with that in vogue in Pompeli twenty centuries ago. The old ladies in America who can toma toes and peaches do not realize that they are indebted for this not realize that they are independent for this art to a people who were literally ashes but a few years after Christ. There is nothing new under the sun. Canned tomatoes and loaded dice—the people of Pompeii had both.

The Rev. Dr. Wise, President of the Hebrew Union College, lectured lately in Cincinnati, Ohio, on intermarriages between Jews and Gentiles. He took the ground that such marriages are not forbidden by the Mosaic law. The prohibition pronounced by Moses was not one of race, or color, or other corporrely spiritual. purpose of his command was to keep aloof the chosen people from the heathen, "for they will turn away thy sons from following Me, that they may serve other gods," said Dr. Wise, "although they consider one another heathens, or even something worse than that -Protestants denounce Catholics as pagans and Catholics look upon Protestants and Greek Catholics in no better light; nay, though Protestant sects look-upon one anr as erring sheep, and the Unitarians call all of them heathens—Jewish authorities deny that unkind assertion." Although holding that by the law of Moses the intermarriage of Jews and Christfans is not prohibited, Dr. Wise does not counsel such

It has been calculated, says M. de Lavalaye, the French economist, that the amount spent by daily laborers in intoxicating liqnors would suffice in a very few years to buy up all the factories in England.

The Press Club of Chicago.

It Celebrates the Fourth Year of its Existence by a Banquet.

On last Saturday evening the members of the Press Club gave their fourth banquet. Owing to the severity of the weather, and short notice only about sixty members with their ladies were present. The menu was, of course, excellent, as it always is at the Grand Pacific. Eugene Field made the hit of the evening in the following foem entitled, "The Editor's Wife:"

ditor's Wife:

o eloquent thought and no flowery word—
hat the most of you, list'ning enraptured, have
heard—
ould allure me from viands so temptingly spread
hat I've missed the extempore speeches you've read,
ut mr heart beats responsive to one theme divine—
he woman we drink to in bumpers of wine;
o' throw down my napkin, mr fork, and my knife
o speak to the toast of "The Editor's Wife."

And of course you'll agree—since, our wives are all here To brighten the scene and partake of our cheer— That the best of all an-rels kind Heaven flas sent. To bring a man aympathr, peace, and content— To add to his jors and to leasen his west— To gew on his buttons and patch up his hose— And to smoothe out the kinks and winkles of life, is the idol we worship—the editor's wife.

When the editor comes from his office at night At a very late hour, in a dublous plight. The impression pr-valls and the story is told That an editor's wife can be always cajoled with a fib about "bridges" and "broken-down press"—But we who have been there are free to confess That when husbands are late and suspicions are rife it is best to own up to the editor's wife.

All such fables are cruel, and men are unkind To libel a sex of such generous mind—A sex who economize all through the year That we may afford to exhibit them here—The women who scrimpingly, sufferily wait. For the funual feast at three dollars ser plate For of all the wild joys in the circus of life, A banquet seems best to the editor's wife.

But, all jesting aside—since I dimit surmise. That the ladies regard me with sinister eyes—who more than the wife of our beyon deserves. The sweet veneration her beauty preserves; And the pears may go by and our heads may grow the second surface of the second surface and the second surface of the second sur

And some of us, glancing back over the rears.
Can gail up sweet vistoris, all hellowed by tears—
A dress, or a tor, or a hood that is torn.
Or a quaint little shoe that a baby has worn—
Or a white little face ling under a pail
And a moss-covered grave over youder—that gail;
But we know the great grief that has clouded the life
And broken the heart of an editor's wife.

You may drink to your trade and your creatures fame—
I raise not my glass till I bear her sweet name;
Tis to beausing along uncomplainingly bears
The all of her sorgies and most of our cares—
The all of her sorgies and most of our cares—
The all of her sorgies and most of our cares—
The all of the sorgies and most of our cares—
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The editor of the RELIGIO-PHILOSOPHICAL JOURNAL could appreciate both the wit and pathos of Mr. Field, and he republishes the poem for the benefit of other hard working and economical editors with model wives, whose papers may be on his exchange list. The other toasts were: "The Old-Timers

of 56," response by A L. Shuman; "Bohemi-anism," Franc B. Wilkie; "Our Esteemed Contemporary," Melville E. Stone; "Hard-working Journalists," William H. Busby; "Don't," John Frazer; "Other Ladies," E. J.

Letters of regret were read from John G. Whittier, O. W. Holmes, C. A. Snowden, E. C. Stedman, and others.

From 9 until 12 o'clock there was dancing, Hand's orchestra furnished the music.

Tiffany's Reply to Ja kson.

DEAR BRO. JACKSON:—Your several open letters addressed to myself, have led me to inquire whether you intend to hold me responsible for any definition of Christianity other than my own. Lhad supposed I had the right common to all men, to sindy and interpret the teachings of Jesus, and to declare my faith in the same, and the reasons upon which that faith became mine. I know of but one source from which I can ascertain what his system of truths embraced; and that is, the recognized history to which all are obliged to refer when treating upon that subject. I know of no other method of treating that history, as an earnest and sincere inquirer after the truth, than that which is to be applied to all history for the like purpose. Therefore, I must ascertain the truths constituting the Christian system by means of those principles which Jesus laid down as fundamental; and also by his application of the same in his life and practice; and such has been my method. If I have been mistaken in my estimation of the character of the Christ system, it would be a great kindness in you, or in any one, to point out my error, and thus enable me to find the truth.

But I think you err when you hold the system itself responsible for the divers theolog.

my error, and thus enable me to find the truth.

Bu! I think you err when you hold the system itself responsible for the divers theological systems which the many sects in Christendom have set up and published as their interpretation of the Christian system. You will certainly perceive that every system claiming to be Christian, must be maintained, if at ail, upon its agreement with those principles and truths which Jesus declared to be fundamental. We cannot differ in this. Jesus demanded that the disciple should seek the kingdom of heaven and its righteousness; and he defined, by parable and doctrine, in what this kingdom of heaven consisted, which was in righteousness and in true holiness. Hence, he required his disciples to become perfect as the Father in heaven is perfect; and it is not difficult to ascertain in what he considered this perfection consisted. It was perfection of spiritual character, as the spirit of truthfulness—the spirit of purity—the spirit of iustice—of fidelity etc., all ultimating in all righteousness. justice-of fidelity etc., all ultimating in all

of holiness, or self-faithfulness—the spirit of justice—of fidelity etc., all ultimating in all righteomeness.

In his sermon on the Mount, Jesus is represented as teaching all that he deemed to be essential to be observed and actualized in character, to fit one for the heavenly kingdion; and in that sermon, I find hot one word about those dogmas, which you say I am bound to recognize as constituting a part of his system. He did not insist that one should believe in the infallible authority of any book, or in the plenary inspiration of any prophet or priest. He did not say one word about any trinity of which he was a member; or about any vicarious atonement for she as essential to salvarion. And I look in vain for any of those dogmas you say I must recognize, if I profess faith in the Christ system

I do not find but one statement of Jesus in that sermon to which you take exception, and that is this, whide is the gate and broad is the way that leadeth to destruction, and many there be who go in thereat. Because strait is the gate and narrow is the way that leadeth unto life, and few there be that find it." Here Jesus stated a fact, which is or may be known to every one; and which our every day's ob-

servation and experience demonstrates to be true. Jesus had, on several occasions, alluded to the two chases of impulse to which the individual human was subject, and he called the one the good tree, producing good fruit, and he denominated the other the corrupt tree bringing forth corrupt fruit. The good tree as the source of the good impulse, consisted of that spiritual status, which produced as its fruit, the spirit of truthfulness, the spirit of purity, the spirit of holiness, the spirit of of purity, the spirit of tree every moral virtue. The corrupt tree consisted of that spiritual status, which produced the opposite spirit, manifest in the spirit of self-indulgence, seeking self-gain, self-advantage, self-gratification and the like, at the expense of the spirit of these virtues. I do not think there can be any disagreement as to the relative numbers of the human family, who follow in the one path and in the other. If you think there is, I will thank you to state the evidence upon which your faith is founded. Jesus, evidently to my mind, contemplated the spiritual completeness of the human soul in its several attributes, as consisting in the attainment of a condition of spiritual oneness, of life and character with the Father Spirit; which necessarily required the individual to become perfect in the spirit. Therefore, he said the way to spiritual status, which he deemed to be the true life of the spirit. Therefore, he said the way to spiritual iffe was strait and narrow, in which but Tew were to be found in his day; that the opposite way was open and broad, and many were to be found walking therein. I think, brother, you will find, on careful examination, that it is the same to-day that it was then in this respect, and that Jesus was not mistaken in his observations and statements. Fraternally yours,

The Lourdes Water.

The Lourdes Water.

Light of London, Eugland, says:

The Spectator (November 20th ult...) has a very fair review of the Lourdes cares, of which an account has been recently published by M. Henri Las-erre. This gentleman had been recommended to try the Lourdes water by M. de Freycinet, a Protestant, and since their Prime Minister of France. In September, 1862, M. Lasserre had so far lost his eyesight (from hypertrophy- of the optic nerve) that "he could not read three or four lines of the largest print without an excessive fatigue in the upper part of the eyes, which rendered it quite impossible for him to continue." It was when he had been deprived of his sight for all reading purposes for nearly three months, that M. de Freycinet urge: him to try Lourdes. M. Lasserre was unwilding; not that he feared failure, but success. The responsibility is tremendous (the said in effect); with a doctor, the fee would quit me; but if God cures me, I must give up all in the world, and lead a saintly life. M. de Freycinet, however, overcame his scruples, and himself wrote to the Curé of Lourdes for a bottle of water for his friend's use. The letter was signed by Al Lasserre, and a photograph of it is given in his book. "The cure was sended and complete, though there was sended to conscious moral failure of his own, following directly on the cure—a threat of relapse which was averted, as he believes, by the prayers of M. Dupont, and his own penitence. Twenty years has elapsed and and M. Lasserre, who has become the historian of the Lourdes wonders has never found his eyesight fail him again."

Business Botices.

HUDSON TUTTLE lectures on subjects pertaining to ceneral reform and the science of Spiritualism. At-ends funerals. Telegraphic address, Ceylon, O. P. D. address, Berlin Heights, Ohio.

SEALED LETTERS answered by R. W. Flint, No. 1827 Broadway, N. Y. Terma: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Passed to Spirit-Life.

Christinas day, at one o'clock, Dr. Franklin French, o illadais, Mich., passed away after three hours lilness, ages

30th, at 8:30.

He was Vice President of the First Spiritual Society of Ean as Gir, and an earnest worker. His transition has left a gap in our ranks that will be hard to fill. He was buried Wednesday, January 20d, 1884. The Spiritual Society escribe at his boase, IV. E. G. Grasulia, President of the Society, cell-cred the functual address, after which the Odd Prinova and Knights of Pythios took charge of the remains and performed their services at his grave.

Spiritual Meetings in Brooklyn and New

Brooklyn Spiritualist Nociety will hold severy Sunday, commending September 16th at 11 not 745 F. M. at the Hall, corner of Fulton and Bed-venues J. Wm. Fetcher, species. All spiritual papers in the hall. Meetings free. WM. M. JOHNSON, President.

CHURCH OF THE NEW SPIRITUAL DISPENSATION 188 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 8 and 7:50 r. M. Lyceum for young and old, Sundays at 10:30 L.M. Abra Lyceum for young and old, Sundays at 10:20 L.M. Abra-am J. Ripp, Superintendent. Ladies Ald and Mutual Heilef Fraternity, Wednesday, at '50.

improvement Fraternity every first and third Wed-ning in each month, at 8 o'clock. Daniel Coors,

President, Psychic Frateralty for development of mediums, every Thursday evening, at 8 o'clock, sharp. Col. John D. Graham, Trunsday evening, as 8 o brown,
President,
Brooklyn Spiritual Frahernity every Friday evening at 1:30.
Brooklyn Spiritual Frahernity & H. DallEY, President,
B. Nichols, Fresident,
Brownier, Sept. 24, 1883. (F. U. address 16 Court St.)

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New York City Ladies Spiritualist Aid Society, meet eve Wednesday, at S.F. M., at 171 East 69th Street MRS. S. A. MCURETCHEN, Secretary. Mediums Meetings, Chicago.

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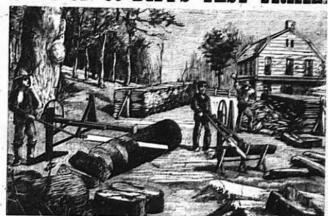
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It half as great difference in labor and milestone half as a grea

N. B.—We are selling SIX TIRES as many Machines as any other firm, simply because our tipe gives perfect satisfaction. Our factory is running day and night to fill orders. Send in your at once. The BEST is the CHEAPEST. Our agent sold four machines in due day. Another wenty-eight in his township. Another agent cleared \$100 in one week. BE SURE AND MESTALE RICES.

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Voices from the Leople, . AND INFORMATION ON VARIOUS SUBJECT.

The Little Brown Bird.

RY O. W. BARNARD.

'Twas on a mild midsummer day While driving o'er the new-mown hay, Proud scated on my mower grand, The pride of all the meadow land!

An implement that in its wrath Sweeps everything within its path— The grass falls prone upon the sod, The sweetest flowers before it nod.

And like the fabled Scythe of Time It levels all with might sublime— Or like the blighting hand of Death, That nothing spares with life or breath.

And often thus do things of life Come sharp against this keen-edged knife, And then the fragments there are found Wide scattered o'er the stubble ground.

Sometimes a snake with head reared high. With bold defiance comes too nigh. Then there the pieces writhing lay, Now mingled with the new-mown hay. Sometimes a frog's gigantic bound, Quick brings him where the knives

And then, perhaps, one leg is gone Or none are left to stand upon.

The rabbit, too, so shy and wild, Is oftlimes by the scythe beguiled. And then, perhaps his cars are nipped or all his legs are quickly clipped. A sad mishap this day occurred— The victim was a little bird; It was a bilthesome tiny thing That seldom soared high on the wing—

A little brown bird of the ground, That in the meadow lands abound, So humble and so modest she That near the earth she chose to be.

She lighted just before the scribe, Then soon in anguleh deep did writhe For severed were her legs and wings, The saddest of all earthly things!

I lifted up the hapless bird, And in my hand she never stirred, But looked at me with eye so mild Just like a helpless little child.

And then I said—"Thou tiny creature So delicate in form and feature, Thy life so pure and free from hate How sad and bitter is thy fate!

"At dawn of day thy song dids't raise Unto the All-Wise, in thy praise— And when the evening dews were falling In sweetest tones thy mate was calling.

"Thy brood were round thee in their joy All lived in peace without alloy——. And every day the rising sun Smiled when thy matin lays were done.

And every evening free from care
Thy loving brood were gathered there—
The family home was safe and warm,
Secure from every sweeping storm.

"Thy birdlings, fairest ever seen! Are cattered o'er the meadows green. Thy downy nest to shreds is torn, The fragments on the breezes borne;

"And near by sits thy mourning mate Bewailing thy untimely (ate—

"Thy fragile form so bright and pure The sickle's wrath could not endure. As helpless in my hand doth lie I see that soon thou sure must die."

I placed her on the grass fresh mown, And soon her tender life had flown— No purer spirit e'er took flight Into the glowing realms of light!

Prayer.

To the Editor of the Religio-Philosophical Journal

Temper.

To the Editor of the iteligio-Philosophical Journal:

In a late issue of your excellent paper, I notice an article on prayer, its nature and uses, by the Hou, Joel Tiffany. This article may be perfectly clear to some rain is, but to me (owing perhaps to my intellectual obliquity or moral imbedility), it is almost as misty as a hard shell Raptist sermon. He starts out with the essertion that the Christian system is true: that its ford is the supreme Father of the universe and man his child. A little further on he says that ford as the immost fountain of life and love, dwells immostly in all men and work from that immost of the soul to sanctify and redeem. Now I will not stop to notice the character of the Christian God as given in the Hiblecoult on say that such a being would no more be permitted to run at large in a civilized community, than the fined who murdered the Crouch family near Jackson. If it be true that God is a fountain of life and love, then it is not the Caristian op Bible God be refers to; and if God Awells in all men to succity them, all must be sanctified unless God dwells in fifthy, unholy places, and as God is in all, then in prayer the God within is praying to the God without; praying to himself. This may be, for we read in the Christian's Bible that when he could swear by himself, My not pay to himself? Bro. Tiffany's language about needs, recipiency, etc. when stripped of its verblage, means simple, this: Where there is a want there is a supply, and when any person feeling his need of spiritual blessings, comes to God in prayer, his soul obtains a full supply. You see that spiritual wants are much easier applies of him applies of the supply of spiritual blessings to such as a full supply. You see that spiritual wants are much easier obtained than physicial wants, such as shelter, food and jothing; and spiritual blessings on much caster obtained than physicial blessings on much caster obtained than physicial blessings on much caster obtained than physicial blessings on much caster

not praying for some one else to do it for us. That person whose prayers are not manifest in action, is either a tool or a hypocrite. I have no objection to a sensible prayer but we must go to work and answer it ourselves—not wait for God to do it for us. Do we pray that we may be honcest, truthful and just, and then wait for God to make us so? No! Go to work and practice truthfulness, honesty, and justice. You pray for love and benevolence to have your heart beat in unison with the great loving heart of your God. Then act out charity and benevolence in every day life, by riving to the needy and cultivating love and good will to all. The act of prayer in its best effort, is nothing but an act of spiritual culture, the soul going out after higher conditions of spiritual life, its author brands him or herself a hypocriteand the prayer is of no more avail than the muitterings of an idiot.

Croswell, Mich.

James Methyen of Pans, Ill, writes: I was much burt to hear of the death of our distinguished Sprittualist, Mr. Dentou; but it is to be hoped his usofulness in spirit-life will help to compensate to some extent at least, for his removal from the earth plane. Poor Mrs. Denton, I sympathize with her in her bereavement; but how consoling it is to know that she will meet her dear husband again.

Mrs. D. Palmer of Plainview, Neb, writes:
The JOURNAL is the greatest tract I have. I am
now sevecty-three years of age, and don't go out
much, but I expect to want the JOURNAL as long as
I stay this side of the Summer-land.

The Index of Dec. 27th, says: "The Institute of Heredity held three meetings in this city last Tuesday. Among the speakers were Dr. E. V. Wright, Mrs. Clara Bisbee, Dr. Wright, Mrs. Lyda Warner, J. S. Cobb, Mrs. Dr. Smith, Dr. George Button, and Prof. Rhodes Buchanan. The subject was treated generally with good taste, and some of the addresses were of marked ability. There was some Irrelevant talk; but, on the whole, the character and tone of the speeches did credit to the Institute. A number of letters from prominent gentlemen were real, a few of which we are glibe by the courtery of the officers of the Association to print in this number of The Index."

Heredity is a law of blobery,—a term under which we generalize a class of phenomena differing in degrees of complexity, but common to all living things. It is the law by which organisms tend to repeat flexible free in their descendants, and the phenomena are fundamentally the same throughout the domain of life. In the low organisms in which reproduction is effected by division, the divided individual differs from the parent form only in bulk; and, when it is produced by budding, the process is still so comparatively simple another bower of the offspring so large that the Ikkeness of the progeny in form and function to the progenitor is never diouted. The reproduction of the higher organisms is but a continuation of the simple process which begins with issen and genmation.

Every animal inherits the characteristics of the species to which it belongs. Mental heredity is just as much a fact of science as physical feredity, and nobody would ever think of calling this in question to-day but for the periodous indiences of certain a priori theological and theologica-instablysical hypotheses which have not one fact quent which to rest. Animals inherit the psychical as well as the physiological characteristics of the genus, species and variety to which they belong. Even ataxism, resembling somewhat alternate generations in the lower forms, serves to show the lenacity with which heredity processes which the production of the law of heredity. An individual inherits the traits of his race, his people and his family. A State inherits its national character: Anything worthy to be called a psychology of nations, we do not yet possess. In the horizon of the law of the control of the fact of the fact of the fact of the generalization of the fact of the fact

ceptible moderactions going on under their eyes, and that in the bi-toric period great changes should be seen in the physical and mental character of man, the above facts will have but little, perhaps no significance.

But there is an important practical side to the study of this subject of heredity, to which it may be worth while to call attention. Since by conscious selection man produces varieties of animals adapted to his wants, is it possible for him by similar methods to improve his own race? Ribot presents the question thus. The goal is a race quick of comprehension and expert in action, well disciplined, of gentle manners, and easily adapting litself to the complicated forms of civilization. The problem is how we are to raise the masses to the level of those who, at the outset, were greatly above them. Can this be done? We would observe first, of all, that so far is this aspiration from being chimerical that every effort of civilization has it, and it alone, in view. But the end is attained by means of education, an external agency, different from heredity, which acts from within. As we view it, education is unequal to the task. There remains in some patures a substratum of unintelligent savagery, which may be overlaid by civilization, but never none away. Hereditary transmission alone could modify them."

Mr. Darwin, in his conclubing remarks in The besent of Man, says, with much truth, man "might by selection do something not only for the bodily constitution and frame of his offspring, but for their hielder, and will never be even partially realized until the laws of inheritance are lutoroughly known. All do good service who ald it ward this end. When the principles of breeding and of inheritance are better understood, we shall not hear ignorant, members of our legislature rejecting with scorn a plan for ascertaining by an easy method whether or not consangulations marriages are injurious to man."

It is certain that the bodbility of every country in which it has existed is founded on the idea of here

toms, and noorly supersultions are obsacies to the brackled application as well as the diffusion of this knowledge, not to be overcome easily nor in a short time.

The improvement of men certainly cannot be effected by methods, in all respects, like those employed to change animals in adaptation to our necessities or tastes. The varieties we have carefully bred for our own purposes, if returned to a state of nature, would perish, or by reversional heredity go back to the original type. And only a race of slaves would submit to the control of another class of men for improved, the more slavish they would become and the greater, their need of constant care. A class of men, improved, we will suppose, by their own selective efforts in accordance with a lefty moral ideal, with the altitudity sentiments predominant, and with fin extremely refined and sensitive nature, would, left to themselves, have but a poor chance in the present competitive pursuits of civilized life. Should they, in this experiment, endeavor to combine all the qualities in the proportion necessary to qualify themselves for success in the present social state, would hey succeed better than nature has in producing through centuries of struggle and strife, in which the filtest have survived, the men of to-day? The views of those who claim that "the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is as feasible as the improvement of the rare by heredity is an feasible as the improvement of the

Spiritual Outlook in Philadelphia.

Just at the present time it is a question whether the outlook for the cause of Spiritualism in the city of Brotherly Love is in the healthy promising condition the friends of human progress would like it to be or not. Quite likely not: ball is so anywhere? There are virtually four societies here, all trying, no doubt, to sow good seed as best they can. There ought to be at least a dozen good societies in a great city like this with a million population... Unfortunately there is not the hearty co-operation existing between them there ought to be, to hasne a good wholes me growth for the cause. This is not given as the reason why spiritual-societies are not more numerous and more potential for good. It is only a reason. Others of a deeper significance could be given.

reason. Others of a deeper significance could be given.

The First Society is strongest, but it as well as othery, might be much stronger with a little more of the internal spiritual life force that draws soul to soul; a real humanitarian religious element that will do and dare good and brave things for the sacred cause of truth and human progress. I do not mean by the religious element or religion, the pretentious Sadduccan auticle of the popular churches, but that which wells up in the soul of every well organized and developed human being, who has felt the divine influx of the Holy Spirit or Christ-element within. To this religious development and esperience Spiritualists must come, or see themselves left behind in the race of progress. Take the manifestations away, and would there not be some dauger of their becoming a historical people? That is to say, would they not be dependent for their continuance as a class on the manifestations that had been? Without a pure and evaluated religion, broad as humanity and deep as the human soul, there would certainly be this danger. What better then would they be than the sectarian churches? Let no flippant susperficialist say, "We don't want any food, we don't need any religiou, we only want philosophy and science," What is philosophy but theory based upon deductions from facts and experiences? What is selence but an aggregation of knowledge on a certain sub ect formulated into a system? These are necessary and useful in their places, but can never take the place of religion which has to do with the deep wants of the soul. The first are objective and have to do with external things or things in an external way. The last is subjective and have to do with external things or things in an external way. The last is subjective and have to do with external things or things in an external way. The last is subjective and have to do with external things or things in an external way. The last is subjective warm and holy influence within. In philosophy, the sacred emotions of the

Earnest Words from Beyond the River.

To the Editor of the Religios-Philosophical Journal.

A few days ago whilst attending one of my regular stances with the mediumistic seer of the "Visions of the Beyond," the following earnest appeal came to me from some faithful worker on the other side of life. It is so full of important practical truth that I hasten to send it for the columns of the Journal. I only wish that I felt adequate to the work of eging still greater force to this rebuke of the great injustice of the so-called Christian world. Will not some other of your many able contributors turn their force in this direction and so givesjoy to beneficent workers on both sides of life?

In response to my subsequent inquiries regarding the somewhat blunt and personal tone of this address it was said by some one of our band: "This split friend who has been specified to you is very much in sympathy with a cless of humanity he regards as being terriby imposed upon; and in his zeal he charges the fault indiscriminately upon the, public teachers of Christianity, earnessly calling upon them to direct the attention of their audiences in this direction, yourself included though not especially so. "He dysires me to say from him that your words will not be lost, if, with appropriate zeal and energy ou write upon the subject he has introduced and circulate to the extent of your ability."

San Francisce, Cal.

THE MESSAGE.

"Lama a new hone at the core." I bless God that I

reason and common sense.

"Let me hope that the time may not be spent in rain, which I have used by this privilege. My influence shall be felt for good whenever and wherever I san privileged to enter among the clase I specially desire to assist."

A Great Mexican Pyramid. The pra-mid of Cheops is dwarfed by that near Magdalena, Mexico. The Chihunhua Enterprise says that it has a base of 1,550 feet, and is 750 feet high. There is a winding readway from the bottom, leading up on an easy grade to the top, wide enough for carriages to pass over, said to be twenty-three miles in length. The outer walls of the readway are laid in solid masonry, huge blocks of granife in rubble-work, and the circles are as uniform and the grade as regular as they could be made at this date by our bestenogi-neers. The wall is only occasionally exposed, be-ing covered over with debris and earth, and in many pieces the sahuaro and other indigenous plants and trees have grown up giving the pyramid the appear-ance of a mountain.

Criticism and Compliment.

To the Editor of the Religio-Philosophical Journal

To the lottier of the Religio-Philosophical Journal:

Or, J. R. Newbrough and his disciples, as If to fulfil their promises, long made, of better instruction than ever before from the spiritual platform, or to graiffy a strong ambifulton to shine, or as supple putty in the hands of spirit visionists, have issued a circular, entitled "The New Departure," based on the superior inspirations of "Onlospe, the New Bible."
They claim to have or ceruity admitted sixty-two students and produced a Colonization Society for the pulsoes of obtaining "one hundred thousand to a million acres, in either Southern California, Artiona, New Mexico or Mexico, for the crecition of homes schools, factories, etc., etc., preparatory to receiving foundings, etc. the volunteers agree to go without wages and without price; or alse up the children where they shall not wilders drunkenness, crime and profamity, where they may be taught on the Kindergarten system, all kinds of trades and useful occupations, with a time to sing, a time to pay. They will be taught the universal brotherhood, and to have faith in Jehorth, they can be developed in all their talents, and raised by hold all things in common. From three houndred to the hundred will be raised in seach hond."

The prospectus also plates that thousands of found-

numered to her numbered will be raised in search home."

The prospectus also attest that thousands of foundings and orphan tables by the larger cities die every year, or if they live they grow up to beople porthouses or prisons; that comminual life has been tried with adults, but never with children; that they the Society's hunger for a purer and holler life," and "propose to raise up a new race of peonle, who, after one or two generations, will be the Father's kingdom on earth."

But why seek a home and occasion for usefulness so far away from good society and numberless opportunities. Why start with such a small tract as a million acres to show the progressive fruits of a modest work? Cannot the members satisfy their "bunger for a purer life" at home? Cannot they worship deboth (as they spell it) in the East as well as in California, Arizona or Mexico? Can they not develop all their talents as well here, where their talents may be better known and enjoyed? Hothey expect more harmony and happiness in families of three hundred to five kindred, than in their present homes, where things are less mixed? Is there any better prospect of any better care of the helplese-labe in the hands of a few Ucoplans in a distant land? Do they really believe that "after one or two generation," by raising the children, with "all things in common," they will generate "a new race of people, who will be the Father's kingdom on earth?"

Communism, although practised by the disciples of the New Testament, in modern times is a failure and a snare. The nice distinctions and just distributions of property and social interests under larger conditions and necessities, prevent a satisfactory pooling by the rich and the poor, the industrious and the large. Adulteration of the pure with the impure may be slightly improving to the latter, but not to the former, under socialistic tendencles, Robert towen tried it, and spent \$200.000 of his own money in attempting to plant the tree and sustain it, but it soon rotted at the root. Fourier proposed

The Spiritualist Convention.

The proceedings of the Convention of Spiritualists, at Michigan City, mention of which was made in Saturday's paper, was continued through, until this morning. A large number of delegates arrived on the evening trains of Saturday, and the attendance at Mozuri field that evening was very large. Frof. If, P. Colby delivered the lecture. Yesterday morning the convention reconvened, the meeting being of a general character. A large number availed themselves of the opportunity of giving their views. In the attencon, at 220, Mrs. Woodruff and Frof. Colby delivering the lectures. This morning the closing seesion of the convention was held at Spiritual Hall. Quite a number of the visitors have returned to their homes, and the others will go this evening. The seesion has been a highly successful one, and very gratifying to our local Spiritualists.—Daily Disputch.

Letter from Indianapolis, Indiana.

Letter from Indianapolis, Indiana.

To the Editor of the heligio Philosophical Journal:

The spiritual cause here has recently been imbued with great vigor. A new impetus seems to have taken hold of every Spiritualist, and each is doing his utmost to promote harmony and the best interest of the cause. "Plymouth Spiritualists Society is the name adone, "Plymouth Spiritualists Society is the name adone, "Plymouth Spiritualists Society is the name adone, and you association of Spiritualists that seventhly been organized here, with E. Mr. E. Smith treasurer, and Cortland Ball secretary. The platform adopted is one that will please every Spiritualist with thristian antecedents, but those, like indicated it is as so follows:

"We believe in one food, the creator of all things, its light, mind and matter. We believe in Jesus Christ, our elder brother, proving by he death and scendon the immortality of the soul; proving believe that tiod governs through diving segencies; that when he created the soul, he gave it an intuitive knowledge of progression and immortal cealing; that there is in every soul an earnest desire on attain the end designed by the Creator; that we have received through divine respektion true knowledge concerning the ministration of spirits, and that they do return and co-operate with mortals in their efforts to upbuild and purify humanity."

This being the platform of our faith, we are resolved to co-operate with mortals in their efforts to upbuild and purify humanity."

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This being the platform of our faith, we are resolved to co-operate with mortals in their efforts to upbuild and purify humanity."

The senge the man of the continue of pair, and then are ever and we feel to the purpose to an account to the purpose of advising with them in r

platform and effect a State organization. Interare several good and sufficient reasons why such a
step should be taken here and in every other State in
the Union.

The first week of the coming new year, Jese
Shepard, the noted musical medium, will be with
us. He glags his first concert Monday, Jan. 7th. It
is expected that he will remain here two or three
weeks at least.

We have some very good test mediums, who are
making new converts to Spiritualism every day, and
among the number may be named Mrs. M. C. Jacols,
79 North East St. Volces and independent slatewriting seems to be her most prominent gifts. Mrs.
Jacobs was formerly of Louisville, Ky. Undoubtedity we have no medium in the city that is doing more
to spread the glad tidings of immortality than she
is by the many wonderful tests investigators are receiving through the instrumentality of her mediumship. Mrs. Annie Mctisham, 361 North Noble Street
I understand is a very good medium for independent slate-writing. I have never attended my of her
scances or had a sitting with her, and can only speak
from hearsay. Miss Lottle Greenot, 66 South West
Street, 13 years of age, has quite a local reputation
for varjois phases of mediumship. Mrs. Rankin, 65
Malotf Avenue, chairvoyant and trance medium, is
without any doubt giving more slittings (to ladies
only) than any other medium in the city. So far as
I am able to learn, she is giving universal satisfaction and a great many very remarkable tests. Mrs.
M. J. Polnter, 180 West Vermont Street, is a clairvoyant and trance medium. She is one of our oldcet and most reliable public mediums, and the number of sittings she is giving universal satisfaction and a great many very remarkable tests. Mrs.
M. J. Polnter, 180 West Vermont Street, is a clairvoyant and trance medium. She is one of our oldcet and most reliable public mediums, and the number of sittings she is giving one proven the number of sittings she is giving one proven the number of sittings and the set of the reliability of h

ant measures, see, nawes work.

In the line of healing mediums we have several that are said to be very good, but I will not generalize their different phases of healing, because I fear I have already written more thangou will care to give a place in your valuable columns. Wishing you a happy and prosperous new year, I am yours in the cause of truth,

Indianapolis, Ind.

Give Us Light.

After what ago whilst attending one of my regular sances with the medimentic seet of the "Vision State of "Vision S

The proceedings of the Convention of Spiritualists, at Michigan City, mention of which was made in Saturday's paper, was continued through, until this morning. A large number of delegates arrived on the evening trains of Saturday, and the attendance at Mozart Hall that evening was very large. Prof. (i. P. Colby delivered the lecture. Yesterday morning the convention reconvened, the meeting being of a general character. A large number availed themselves of the opportunity of giving their views. In the attenuou, at 220, Mrs. Woodruff delivered the address. In the evening the hall was filled to its utmost capacity, Mrs. Woodruff delivered the address. In the evening the hall was filled to its utmost capacity, Mrs. Woodruff delivered the address. In the evening the hall was filled to its utmost capacity, Mrs. Woodruff delivered the address. In the evening the hall was filled to its utmost capacity, Mrs. Woodruff and Prof. Colby delivering the lectures. This morning the closing session of the convection was held at Spiritual Hall. Quite homes, and the others will go this evening. The session has been a highly successful one, and very gratifying to our local Spiritualists.—Datily Dispatch.

This is a curious world, and strange it is how few, of us get out of it alive.

The Land of Nowhere.

No you know where the Summer blooms all the year

Where there never is rain on a picnic day;
Where the thornless rose in its beauty grows,
And little boys never are called from play?
Oh bey! it is far away,
In the wooderful Land of Nowhere.

Would you like to live where nobody ecolds, Where you never are told, "It is time for bed," Where you learn without trying, and laugh without

Where you learn wateroom, crying:
Crying:
Where soards never pull when they comb your head?
Then O hey! you must hie away
To the wonderful Land of Nowhere.

If you long to dwell where you never need wait;'
Where no one is punished or made to cry;.
Where supper of cakes is not followed by aches,
And little folks thrive on a diet of ple—
Then O her Lyou must go, I say,
To the wonderful Land of Nowhere.

To the woonerful Land of Northales, You must drift down the River of Lile Dreams, Close to the border of NorMan's Land;
For a year and a day you must sail away,
And then you will come to an unknown strand,
And to hey! if you get there, stay
In the wonderful Land of Nowhere,
—Etta Wheeler.

A Proposition.

To the Editor of the licities Philosophical Journal:

In the JOURNAL of November 24th, is an article entitled. "Proper Credentials," by S. Bigelow, to which I subscribe my hearty "Amen!" I want a National Organization with locals after the fashioù of Good Tempistre, that shall be competent to test and recommend medicums, and hire the same for so much per pear, which will partly do away with the tempisation for fraud; and that those mediums shall have their, circuits something after the fashion of the Methodist. This would soon stop the cry of orther way places—"If we only had a good medium bere; can you not send us one?" Let the daes of sach of the members be equal, and of such an amount as will pay our mediums well for their services; our numbers then will soon be doubled. What a bfessing it will be to know that all the poor have the goopel preached to them. Let us not be afraid to do some things as other focks do.

JOIN M. LEUDERBACK.

Woodard's Landing, W. T. To the Editor of the Belighe Philosophical Ju-

Woodard's Landing, W.T.

A Premoultion of His Fate.

A Premoultion of His Fate.

A Youngstown, Ohlo, dispatch says: William McBride, the brakeman crushed to death while cospling
cars Wednesday night, although not a superstitious
young man, had a premoultion that he would meet
with a terrible accident resulting in death. The day
on which he was killed he told his fellow employes
that he had a dream the night before in which he
saw a train noiselessly approaching him as he was
lying down on a beautiful green sward. He endeavored to avoid the extastrophe, but found he was
paralyzed and could not. Believing that death was
certain, he suffered all the terrors of the lower regions, and just as he supposed he-would be crushed to
death, he awoke and found it was a dream. Two
years ago be had a similar dream, and the next day
had a close Gull for briffe. That impressed him to
such an extent that he informed his companions has
Wednesday that he would be killed before through
with his day's werk. Ten minutes before his train
was put away he was crushed to death.

was put away he was crushed to death.

Penying in English. A much larger congregation than is customary, assembled to the Synae gogge of the Bertik Eedesh, in Rochester, N. Y., last week, and a few minutes after 7 o'clock, when the rabbl, Dr, Max Land,berg, entered, all were bushly engaged looking over copies of the ritual for the Jewish sergice, printed in English, which had for the first time mulet their appearance in the conduct of the service. The new ritual was used, and Pr. Landsberg delivered an address advocating its adoption. He argued that it was not necessary to discuss the question whether it is permitted to pray in any other language than the Hebrew, as that question had already been settled in England, France, Germany, Sweden, Helland and Denmark. The Jews of our time, he said, as a class do not understand Hebrew, and consequently do not desire to pray in this language in that found a last recort, religious sentiment was destroyed and infiletity encouraged, and to prevent this it was necessary that the congregation should understand the language in which the religious exercises are conducted.

The Church Fair. The progressive church

should understand the language in which the religious exercises are conducted.

The Church Fair. The progressive church fair reached Connecticut. Not to be outlone by the Canadian church which had a bailot-box-striffing roys afts fair, the Trinity Lutheran Church at New Haron allowed layer been to be sold at its fair, and had several lotteries and waiting besides. Fastor Siehko approved of all these ways of raising money, and smiled when he learned that some of the church members had acceded because they didn't like such things. If this remarkable evolution of church fairs continues, we shall read in the newspapers some fine morning an item like this: "The John Calvin Presbyterian Gourch fair was raided by the pelice last night while a game was in progress. The chips, cards, and other paraphernalia and stakes to the amount of several hundred dollars were ested. Elder Tompkins and Deacon Snedcor gave bail for the arrested players. Had it not been fer this untimely interference a large som would have been realized for the Biumboo mission, as the betting was running high." There are evidently possibilities in the church fair that have not been dreamed of —New York Sun.

War-Likke. A correspondent of the London

L—New York Sun.

War-Like. A correspondent of the London Ciceroph who has visited the great arread at Canon. now entirely, under the control of Chinamen, catares that it is turning out breech-loading riffes, rilllely, and machine guns of the best patterns and carginal that it is turning out breech-loading riffes, rilllely, and machine guns of the best patterns and carginal that the carginal control of the control of capacities, and machine guns of the best patterns and examined to the control of the carginal control of the carginal control of the carginal carginal

all this machinery into working order."

More Tham Six Secre. A case of extraordinary longetily is reported by Russian pagers from a Bessarabia province, where Savichuk, a man of above 130 years, enjoys perfect health and strength, but his white hair has a greenish tint. He is a Litte Russian by birth and settled in Hessarabia when it was yet under Turkish dominion. His eldest soo, who is more decrepit than his father, is 87 years old. The village of 120 houses, where Savichuk now lives, has risen from one cottage, which he built a long time ago with the help of a friend, and ye exclusively inhabited by direct descendants of the two first inhabitants. The tribe of the Savichuks is cotaposed of fifty families, which live in peace and quiet without ever going to law.

Si years a victim of Catarrh. I have tried many remedies. One lottle of Ely's Cream Balm dicine.-A. L. Fuller.

The New York Tribune says that what Mon ignor Capel and his school argue for, is neither nore nor less than the subjection of the private udgment of the masses to the private judgment of pittle cotarie which arrogates to itself imaginary au-hority and power.

The Threat. "Brown's Bronchial Troches' act directly on the organs of the voice. They have an extraordinary effect in all disorders of the throat

Moon beams are the strongest timbers used in building castles in the air.

Col. H. Waters, U. S. Dist Att'y, Kansas Ity, said:
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Druggists in all States keep it.

An exchange asks, "Does insurance pay?" Certain iy-the companies.

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What Ayer's Cherry Pectoral does:

It prevents the growth. To serious libness, of a dangerous class of discussthat begin as mere trivial alliancits, and
are too apt to be neglected as such,
it alleviates even the most desperatclass of pathonary discuss and
affords to the potient a last and the
only chance for restoration to health,

How Ayer's Cherry Pectoral Does Such Good.

It expels the muons from the throat and the air passages of the head, and scleames the muons membrane. It allays inflammation, puts a stop to tickling in the throat and coughing, and reables the patient to rest, and reables the patient to rest, and reables the patient to rest, and reables approximations ils, and restores patural tone to the affected word courts.

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Because it is a scientifically ordered coni-pound, of great potency, the product of years of study, ones regulator, and ex-scribence in the freatment of threat and

serience in the freatment of threat and integ disease; examine it is prepared from the purest forms of the drugs employed in it, chemically combined by a process of such perfection and accuracy is would be unattainable, even by the most skillful pharmacist, dealing with small quantities.

Because it is not only the most effective medicine for the ties to which it is desirated but for the ties to which it is desirated but, owing to the contrast quantities in which it is under solution to bow a price that it is placed within the reach of every household. Recause it is an active curative agent, that must be taken by drope, as a presented in the directions accompanying, such bottle, and not a more pulliative years that may be swallowed by mosthfuis.

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It is popularly known to be a medicine that has curred faryingeal, brounchial, and pulmonary affections where all offices had failed.
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It is everywhere recommended by reputable dringglets, who know, from conversations with their patrons, and from their own experience, how almost magical are its effects for good.

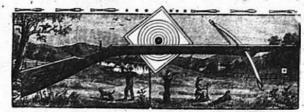
It is regularly prescribed by many physicians of the best standing, and is recommended by Professors of Medical Colleges, to their students, as invaluable for all diseases of the throat and lungs.

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11:00 am .	Minneapolis and St. Pani Express	† 2:30 p
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With what a hundred spirits, good and evil, say of their dwell-ing pitcos.

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JOSEPH RODES BUCHANAN, M. D.,

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GIVING.

Dr. Taylor has an article on "Giving," in the Independent, which is part of a paper read before the American Missionary Association in Brooklyn, and is editorially commended. The writer takes a new view of giving to the church. He says:

"Thus the making of contributions for benevolence, in every form of it in which the Church is engaged, is as really a communion service as is the observance of the Lord's Supper. The same word is used in reference to both; and both alike are manifestations of the oneness of all the people of Christ in their common Lord. If this were more generally understood and felt by us. I am sure that we should all have greater enjoyment in that part of the service on which so many look with disfavor, the making of a contribution."

Then he goes on to state that the Testament speaks of giving as a "privilege," which ought to be gladly exercised. Certainly this will prove a refreshing doctrine, and will be echoed by the ill-paid profession from numberless pulpits. Something ought to be done if a ministry is to be maintained, and church enterprises carried forward, to relieve the drag and dead weight. The salary is raised by subscriptions of members and thoroughly working the "hangers-on," the "goats," and every one from whom a dollar can be coaxed, importuned or wheedled. This is supplemented by "dime societies," donations, fairs, etc., by which the salary often contemptiby small, is at last paid. How wretched a man of independent feeling must be when, he contemplates his position as minister over a congregation paying him in such a grudging manner, and supporting him, as a sort of "cross" or sin tax, grievous to bear, but necessary!

A pleasing view to the ministry, but ye opine that it will be some time yet before

essary!

A pleasing view to the ministry, but we opine that it will be some time yet before the congregation will regard the circulation of the deacon's hat with the same favor they do the salver with bread and wine!

Tests of Spirit Presence.

To the Editor of the Religio Philosophical Journal:

Believing that some of your readers would be pleased to read an account of some of my varied experiences as an investigator of spirit phenomena, I will ask space in the Journal of the relation of one or two. For a number of years Mrs. M. F. Delany of Lakewood, N. J., has spent a portion of her winters in this city, and during her visits, she has given scances of a semi-private character. I have attended many of them, and propose to relate my experience at one particular day-light sitting, as all elements of deception either conscious or unconscious, on the part of the witness or the medium, were absent.

In the room at her father's residence where her circles are usually held, there is a large and unusually heavy mahogany extension table, which must be ten or twelve feet long when the leaves are in place. Around this table the circles are usually formed. Almost immediately on Mrs. Belany taking her seat, the manifestations commence. Each one of the ordinarily, attendant spirits announce his or her presence, by peculiar and distinct raps or signals. These are so marked as to be at once recognized by habitual attendants. For instance, Gen. Cust, er's signal is a loud booming concussion, representing the firing of cannons, followed or accompanied by a fusiliade of lighter raps imitating she rattle of small arms. It purports to represent the last battle in which Custer lost his life. Another peculiar signal is that of Capt. Greathouse who, during life, was in command of steamboats on the Ohio and Mississippi rivers. It is a good imitation of the rattle and shiver of a high pressure steamer under wav. This gentleman was a warm friend of Mrs. D.'s Father. A Mr. Haslam's signal imitates the laboring of a vessel in a storm, with the signals of distress, etc. He was lost at sea. These will serve as illustrations.

The incidents which I will now relate were to me the grandest and most convincing physical manifestations of spirit presence that I have over wilnessed, and I have seen many during thirty years of investigation. At a private day-light sitting (nobody being present but Mrs. Delany and myself, until called for witnesses of the extraordinary manifestations), the following events iranspired: Mrs. D. took her seat at the side of the table nearest the window, and I on the opposite side. Powerful raps were at once heard—so powerful that I would not like to be required to make sounds so loud with my closed fix, unless I wished to bruise it. These were in response to questions asked both orally and mentally—all answers being correct as I now recollect. After a while the table made a move right against my person. I move

r question. For my part, I do wish that all Spirithal-ts would be more particular about calling

For my part, I do wish that all 'Spirithalists would be more particular about calling things the result of spirit power when it may be possible for any one to simulate the phenomena witnessed by them.

I will now relate another experience with another medium on Wednesday, the 14th of November, 1833, in the evening. I attended a circle by invitation (which was composed of some twelve persons, not including the medium and her husband), which I will try to describe. It will not be in the order that it occurred, for that I could not be certain about; but it shall be nothing but the truth, which I believe all Spiritualists are seeking, for. Quite a large circle was formed, with the medium and husband at one end, a gentleman of my acquaintance on her left, myself not far from her at that time. We all joined hands, one of mine resting on the table and the other not. The light was put out, but before doing so a number of pieces of paper, together with a lead pencil, were placed on the table near the medium. Singing was then called for, and after a short time a light. Then it was found that a num-

ber of communications were written for per-sons in the ctrcle, I being one so favored.

ber of communications were written for persons in the circle, I being one so favored. This stated:

"We are both here, and are pleased that you came.—Mc."

I forgot to mention that just before the circle formed, the lady said there was something on her arm again, and pushing back her sleeve, she stated that she could see.

"Mc." This I did not rise to look at. At another time the medium said, "I see a lady near you who says she was burned to death, who appears to be very much scarred, as if by smallpox or burning, and the name, as I get it, is "McCauley" or "McAuley," or something like it; she says, 'Have a smoke, Thomas'. The scance finished by flowers and foliage being given in the dark to quite a number of persons. I had the pleasure of feeling one strike against my body, lodging in my lap. When the gas, was lighted the medium's head was pretty well covered with flowers, and there was on the table or floor a small turtle, all of which by the remarks indee by the persons comprising the circle, were supposed to be given by the spirits for our benefit.

I have given what occurred at this scance—not to say that there was anything wrong

our benefit.

I have given what occurred at this scance—not to say that there was anything wrong about it, but I do—not see where there was anything that was out of the power of the medium in her normal state to do, provided she and her husband were in accord. I do protest against manifestations under such conditions, being pronounced as the work of the spirits.

conditions, being pronounced as the work of the spirits.

The account of the lady that was seen near me, was published in the RELIGIO-PHILO-SOPHICAL JOURNAL on August 4th, 1883, in my, narrative of a sitting I had with J. V. Mansfield, with the lady's name, business, etc.; so that all that I received at the circle could have been done by any two persons wishing to make me believe that what I received was the work of spirits.

Brooklyn, N. Y., Dec. 1, 1883.

The Napoleon Myth in the Year 3000.

Under this title Senor Sequeira has published in the Commercio Portuguez a philological jeu d'esprit, written throughout in the doctrinaire style of Continental scholars. It is a delicious piece of fooling, in the shape of a grave lecture, and we propose to give our readers an abstract of it. The aim of the lecturer is to prove that Napoleon I. never existed, and that his supposed careet is only a sun-myth.

en, and that his supposed caree, is only annihis.

"According to tradition," says the Professor of the year 3000, "the hero-Napoleon Bonaparte was born on an island of the Mediterranean, as son of a certain Lettita. It is recorded that he had three sisters and four brothers of whom three became kings; as well as two wives, one of whom bore him a son. He ended a great revolution; had sixteen marshals," of whom four were not active; he tritumphed in the South; he was vanquished in the North; and he vanished amid the western seas after a twelve years' reign begun in the East." The Professor then goes on to point out how all this applies to the sun. With regard to the name. Napoleon is obviously a mutilation of Apollo, the sun-god, or rather the purer Greek form; for the Greeks really call the sun postically "Apollyo." or "Apoleon"—that is to say, exterminator. From all that tradition tells us, Napoleon is said to have been a great exterminator. The initial letter N is doubtless the abbreviated form of Ne (ral), the Greek affirmative, which pointed out that it was the true Apollo that was in question. The second name, Bonaparte, means "good part," and therefore presupposes a second, bad part. It is clear that by this was meant day and night. An ancient poet already says, speaking of the night, "Abi in malain partem." The sin, which represents the day, is therefore rightly designated as Bonaparte. Napoleon was born on a Mediterranean island; so was Apollo, at Delos, which stands in the same relation to Greece that Corsica stands to France. The Galiticizing of the Apollo myth is thus unmistakable. Pausanias relates that the god Apollo was ben on the same mythological figure. But let us go further. Napoleon's mother was named Letin—that is Joy; a poetical appellation for Aurora. And does not the dawn give to the world the sun? Beeldes, let us remember that Apollo's mother was called Leto (in Latin Latona); 'rom which form, in the nineteenth century, Letitia was evolved, probably as a substantive of the verb Letor, whi

and Napoleon disappeared." This "white banner" is, of course, the winter snow.

By the wives of Napoleon the earth and moon must be understood. Plutarch calls the moon the consort of the sun, and the old Egyptians gave him the earth as spouse. The sun had no issue with the moon, but conceived with the earth Horus, the son of Isis and Osiris. The latter represents the field-fruits; and we therefore find that the son of Napoleon was born on the 20th of March, the spring equipax; for in the spring the field-fruits attain their greatest development. Further, it is averred that Napoleon made an end to the Hydra or Revolution. This hydra, or snake, is the serpent Python, whose destruction is the first heroic deed of Apollo. The second word, revolution, comes from the Latin revolution, comes from the Latin revolution, and indicates that the snake was curied round itself, as is indeed actually to be seen in all antique representations of the Python. Again, it is said that the great warrior had at the head of his army twelve marshale, and four others were at his disposition. It is easily perceived that these twelve marshale only represent the twelve signs of the zodiac, which, under the command of the sun each lead a division of the innumerable star-

ry host. The four marshals on the retired list, on the other hand, indicate the four quarters of the globe; which are thus excellently characterized as immovable amid the general movement. All these marshals are merely symbolical beings. When the legend relates that Napoleon gloriously marched through the lands of the South, to penetrate into the North and there lose his strength, this again must be read as one of the peculiarities of the sun, excellently indicated. The sun is all-powerful in the South; in the North he is weak. Out of this was evolved in the uineteenth century the fable of the campaign of Moscow.

he is weak. Out or this was evolved in the nineteenth century the fable of the campaign of Moscow.

If another proof were needed that in the Napoleon myth there is only question of the sun's course, it would be found in these words: "Napoleon reigned twelve years; his empire began in the East and ended in the West." It needs no reference to the fact that the sun rises in the East and, after an empire of twelve hours, disappears in the West. The Professor closes his address with these words: "If we, then, resume our considerations regarding the hero's name, his descent, his family, his marshals, his deeds, etc., we shall see that they evince with irrefutable certainty that Napoleon Bonaparte concerning whom so much has been written never existed. The error into which all scholars fell sprang from the circumstance that they did not understand allegorical mythology, and took it for real history.—St. James's Gazette.

For the Bellgio Philosophical Journal Herbert Spencer.

Herbert Spencer.

Herbert Spencer is a great philosopher. He has been justly assigned to a place at the head of the boldest and most original of modern thinkers, and has certainly few peers as an indidel writer. He attacks revelation with a liberal pen, and assails the Christian religion with the doctrine of a natural evolution, and carefully shows how, step by step, religions grow and spread and change. Finding that man was and is a religious being, he is philosopher enough to look for the cause of man's reverence and the reason for his ideas of a God. Mr. Spencer. commences with man when he was the ignorant dweller of the cave and the tent, and traces the regular and successive steps of his religion from a savage to the refined notions of heaven and hell as held by a citizen of the most cultured nation of to-day. This is the natural process. "First the blade, then the stock, then the ripened ear." Mr. Spencer's God grows as man grows; the religion he finds "among men" is refined and brightened by the rays of intellectual light which iluminates hitherto darkened regions of man's mental nature.

We like the idea of man's development, and

we like the idea of man's development, and

ture.

We like the idea of man's development, and that we go on and on, upward and toward the unknown, enjoying as we develope, and wondering as the organ of surprise increases.

Mr. Spencer finds the poor savage, unable to appreciate the great march of civilization. This is not strange. The spirit is "made manifest in the flesh" in proportion to the physical condition of the body or its material development. In other words, the finer the quality of material in the body, the more exquisite the mental or spiritual manifestations. This is a say no modern mental philosopher who believes that the mind operates through matter, will for one moment think of denying. The savage is physically unjike the educated Caucasian, and his mental and spiritual-ideas are in keeping with his bodily appearance. The object in writing this article was to show how Mr. S. has traced the religious idea back to the first Great Cause, rather than to make an essay on the man or to review his works. I have read his books, hoping to find a path radiant with the light of an easy philosophy for all of man's anxiousness and feverish hope, but after going through hundreds of his wordy battalions and regiments of his closely massed thought—true in logic arsi masterly in construction, I am met with this paragraph, closing his article in the January number of the Topular Science Monthly:

"But amid the mysteries which become the more mysterions the more they are studied about, there will remain the one absolute certainty, that he is ever in the presence of an Infinite and Eternal Energy, from which at the presence of the xewer enlightened served of the sever of the travel on the street of the sever of th

an Infinite and Eternal Energy, from wall all things proceed."

This is the conclusion of the most profound writer of the most enlightened school of modern Agnosticism. "In the presence of an Infinite and Eternal Energy" is just what the Spiritualists believe. "From which all things proceed," must be a death knell to the Atheist who has made his habitation on the rock which he had supposed Mr. Spencer had so eternally planted. He admits that the inquiry is shoved back but a few links, to the "Infinite Eternal Energy."

GEO. W. HUNTER.

Another Slate Writing Medium in California.

The readers of the Mercury have doubtless noticed in these columns, where it has appeared for nearly a year past, a modestly worded advertisement, announcing that Mrs. Clara L. Reid, at her rooms on First street, over Stock's store, would hold scances for independent slate writing "for ladies only," etc. There are many people who have but little idea of what independent slate writing means; and there are, many others who think they know, and who pronounce it a humbug and fraud. That is no fraud, so far as the writing is concerned, hundreds of people in San José can bear witness with as much confidence and certainty as they can testify to any other demonstrated fact in nature.

The manner of this phenomenal writing is as follows: Like 1814

san Jose can obar witness with as much confidence and certainty as they can testify to any other demonstrated fact in nature.

The manner of this phenomenal writing is as follows: 'Airs. Reid, who is an unassuming, modest little woman of about twenty-four years of age, will take two slates, clean them thoroughly with a damp napkin, and place them together, with a bit of pencil the size of half a grain of wheat between, and then sitting face to face with the investigator, each will hold the slates. Usually in a few minutes,—sometimes immediately,—the pencil will be heard to move and writing rapidly, will soon fill one yide of one of the slates, and sometimes both the inner sides, invariably signing the name of some deceased person, generally of some relative or friend, and often conveying wonderful tests of identity. Sometimes the writing will be in answer to questions, oral or written. If the latter, it is customary to write the question upon a small slip of paper, fold it carefully so as to conceal the writing and place it on the slate. It frequently occurs that several short communications will appear upon the slates, with different names attached, and in different handwriting. Sometimes, but not always, the writing is a fac simile of the hand-writing of the alleged writer when living. The communications usually represent the intelligence and culture of the persons from whose spirits they claim to come. They are written in different inaguages, while the medium can speak or write no language but the English.

Some investigators take their own slates, thus placing collusion beyond question. One lady, a German-American, (Mrs. H.—), whose henesty or respectability no one will question, visits Mrs. Reid frequently, invariably taking her own slates, and never fails of receiving long communications thereon, purporting to come, generally, from deceased children—sometimes from other relatives. She finds it no longer necessary for Mrs. Reid to even touch the slates. While sitting in her presence, and occasionally when she is engaged in an adjoining room, the communications are written in a manner described—sometimes in German, but generally in Euglish, with which language she is thoroughly familiar. She is unable yet to obtain the writing at her own home, although the "influence," or power, or whatever it is, is able to move the pencil and produce tiny taps therewith. Another lady, well known, and of the highest respectability, (Mrs. A.—), also visits Mrs. Reid frequently, taking her own slates, upon which she never fails to obtain the mysterious writing. The writer has tested the matter scores of times, and under conditions to freuder collusion absolutely impossible. He has had answers to oral questions written instantanously, without the slates passing out of his own hands, and in a hand-writing the perfect resemblance of that which it purported to be.

ed to be.
At stated times Mrs. Reid gives public so-ances to such numbers as can be convenient-ly seated in her room, when, as often occurs, all will receive messages upon the slates. The messages are full of affectionate cheer, wholesome advice, and thoughtful remem-brance.—San Jose (Cal. Mercury.

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VOL. XXXV.

CHICAGO, JANUARY 19, 1884.

No. 21

Beaders of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notiges of Meetings, information concerning the organ-tration of new Societies or the condition of old ones; movements of lecturers and mediums, interesting ine-dents of saidt, communical and well subsections to dents of spirit communion, and well authenticated ac counts of spirit phenomena are always in place and will be published as soon as possible.

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Por the Religio Philosophical Journ Spirit Visitors in San Francisco.

A Letter from the Author of "Startling Facts," Giving an Account of his Experience with Mrs. Reynolds, the Materializing Medium.

Last July I visited San Francisco. While there I had three materializing scances with Elsie Crindle-Reynolds. The reports I had of this woman made me cautious how I accepted her "glitter for gold." I met her in the first scance, at the private house of the Rev. Dr. Morrison. This gentleman is held in high repute in San Francisco. Like many others, he is investigating spirit phenomena. "If our friends in the Spirit-world can visit and talk with us," he said, "I want to know it." Hence he engaged Mrs. Reynolds to hold a materializing scance at his family residence. He invited me to be present and I attended.

a materializing scance at his family residence. He invited me to be present and latteneded.

At the time and place designated for holding the scance I found about twenty ladies and gentlemen assembled. Some were members of Dr. Morrison's congregation. Several were Spiritdalists and others were of the fatth of Ingersoil. The back parlor, used ordinarily as a private study and library by Dr. Morrison, was improvised into a cabinet for materializing spirit forms. The door-way between the front and back parlor was draped with dark curtains.

In front of this curtain, sat Mrs. Reynolds talking freely with all. In my conversation with her. I had a good chance to examine the features of her face. When I look at a face closely, I do not easily forget it; I seem to photograph all its details upon my memory for all time. I have her now in my "mind's eye" just as she appeared that night, and could, had I the taleat of transcription, put her image faithfully on cauvas.

Inside the curtain was placed a lounge. This is saw before the scance began. The company sang hymns and songs for a few minutes, after which Mrs. Reynolds became entranced and rose from her chair. She turned her face to the curtain and put it aside gently with both hands, revealing the empty lounge as already stated. She entered the dark chamber, but before the curtain closed or she had time to recline, pristo! almost "in the twinkling of an eye," a female head appeared at the middle of the curtain and in a scarcely audible voice, said: "Lower the light." I thought at first it was Mrs. Reynolds who spoke, but in a few seconds the spirit of a young woman came out of the back room to the back

scarcely audible voice, said: "Lower the light." I thought at first it was Mrs. Reynolds who spoke, but in a few seconds the spirit of a young woman came out of the back room into the front parlor with the same face we had seen, and a form clad in flowing folds of white illusion.

Mrs. Reynolds has been charged white giving materializing shows, of conveying into her cabinet in a tin horn, masks, dresses, jewelry, wigs and other paraphernalia. But this dress was not crinkled, as if it had been just taken from a tin-horn grip-sack; it looked more as if fresh from a laundry. As the curtains opened to allow the spirit to come out into the front parlor, the form of a woman, in a dress similar to the one Mrs. Reynolds wore when she went behind the scenes, could be plainly seen lying on the founge. I know how easily appearances deceive us, and that this womanly form, which we could see only for a second or two, might have been a stuffed dummy or a sick monkey, but the tout ensemble looked very much like Mrs. Reynolds and I think it was she.

The spirit woman came into the room with a light step and radiant face. She talked first to one and then another, until almost

every one present bad been spoken to. When she spoke to me, she called me by name and extended her hand, which I firmly grasped. It was cold, clammy and pulseless, yet firm. I looked at her face closelytand it was not Mrs. Reynolds. If it had been I could have recognized it and would have done so in a becoming manner. I don't think there was a person in the room who believed this young woman was Mrs. Reynolds.

The conversation between her and myself was mostly about my book on Spiritualism, and the esteem put upon it in the Spiritworld. One remark she made caught my attention in a bewildering sense. It was in effect this: "I must now go! I cannot hold the medium any longer!"

What did she mean by "holding the medium?" Are we not to know? Can we not understand the rationale?

"Much we discover, but allow More remains conceased than we can show."

"Much we discover, but allow More remains concealed than

More remains concealed than we can show."
It is worthy of notice while this young woman (Mrs. Reynolds is 45 years old) was speaking in the front room, a gruff masculine voice and the immature accents of a child were colloquially engaged in the back room.

line voice and the immature accents of a child were colloquially engaged in the back room.

As she could not "hold the medium any longer," she retired into the back room again, and as she did so, another young woman not so tail nor so fleshy, with her hair differently and more elaborately arranged, came out with a tin horn in her hand. This she swing as a "dude" swings a "la-deda" walking cane. It was at least three feet long and the big end not less than four inches in diameter. Every time she swung the horn to a horizontal position and held it for a few seconds, a vigorous voice would speak from it, distinctly, intelligently and with good judgment to those near it. I have heard voices similar to this in a horn, in a dark circle, but never before in a light one. This young woman (spirit) was not the same that came out first and i am very positive that neither of them was Mrs. Reynolds.

As a medium, Mrs. Reynolds has been broadly charged and convicted of trickery in her materializing scances. This I knew when I went to Dr. Morrison's house and was therefore not entirely unprepared to detect deceition, but after a close scrutiny of all the surroundings. I am free to confess I could discover nothing that did not seem to be open and fair, or anything upon which to hang a suspicion of fraud in the manifestation. If it was a show to guil the creduious I could not then see, nor can I yet comprehend, how these manifestations could be other than genuine, unless she had confederates concealed in Dr. Morrison's library, which is an assumption entirely too vagarious to soferiy entertain.

During my three stitutes with Mrs. Reynolds Less fittens stitl forms differing in the last of the surface a still forms differing in the last of the surface a still forms differing in the last of the surface a still forms differing in

uine, unless she had stonfederates concealed in Dr. Morrison's library, which is an assumption entirely too vagarious to soberly entertain.

During my three sittings with Mrs. Reynolds I saw fitteen spirit forms, differing in age and size from that of a child to a centennarian. I did not only see them in a material form, but in good light sink to the floor, where they faded away, leaving only blanks in their places.

Dr.G. B. Crane, of St. Helena, California, recently wrote me as follows:

"Two juries here decided the death of a young man, suicide! A friend accepting the verdict was told afterward in San Francisco by a medium that 'Mongolians murdered me, E. B.' That same day, 60 miles away two Chinamen were arrested on suspicion of having committed the murder. A week later at Mrs. Reynolds's scance, E. B.' who used to be in my employ materialized, and showed himself as plain as I ever saw him. He talked with difficulty, but I understood, he wanted me to tell his father that one Chinaman was less criminal than the other, and he told which.

"A week later with the same medjum in stright light, he appeared again as natural as I ever saw him, but could not or would not answer me a single question. A girl who used to go to school with him in St. Helena, stepped to my-side, when he instantly called her by name and spoke of her sister.

"Now why could he talk with her and not with me?" Because you magnetically stifled him! N. B. W.! Mr. Crane continues: "My wife appeared to me as natural as in the best days of her earth life. Same night, while pondering on these wonderful manifestations a woman dressed in common costume came out of the cabinet room and took my hand and her own on Mrs. Reynolds's forehead she instantly vanished! Yes, as suddenly as light disappears on turning off gas. The curtain was turned aside letting light enough into the cabinet to dnake every object discernible all the time." aside letting light enough into the cabinet to make every object discernible all the time."

to make every object discernible all the time."

Ymention this experience of Mr. Crane's as corroborative of a similar one that occurred to Mr. D. H. Haskell, who attended my scance with Mrs. Reynolds. He was called to the centre of the room by a spirit who placed her left hand on his right shoulder, and he, his right hand on her left shoulder, grasping it firmly as he alleges. In this position they approached Mrs. Reynolds who was reclining on the jounge, just inside the curtain; both he and the spirit then, at the same instant touched Mrs. Reynolds's face with their disengaged hands, when quick as a flash or a passing thought, the spirit vanished! leaving his hand empty.

A preacher told me that that must have been a delusion, for said he, where did the flesh and bones go to! I replied by asking him where the blood and bones of the "Son of Man" went when he vanished? It was enough.

enough.

I have no personal interest in Mrs. Reynolds, and I do not hold myself responsible for

what she may do as a medium or otherwise but I can not help believing that she dealt fairly with me and my friends and that she is at present, in my mind, the best materializing medium I have met any where.

Let us be just to others as we would have all men to be just to us.

N. B. WOLFE.

Cincinnati, Ohlo.

For the Beligio-Philosophical Journal. The Culture of Man.

The wonderful tree Ygdrasii sent its mighty branches upward to the highest heavens, while its roots penetrated to the lowest helis. But this old Norse legend did not exaggrate t. e. greatness of the task which the modern educator has before him, if he would devise a system of human culture so broad and high and deep that it will meet all the demands of modern life. We need vastly more than the partial and one-sided remedies implied in "Moral Education" or "Technical Schools" or "Quincy Experiments." These have only touched parts of the question. We can find its solution only in the nature of man himself. He is the subject we are to work upon. A system of integral Education must be based upon a scientific knowledge of man's mental and physical constitution.

The life of man is three-fold; it is Intellectual, Social and Industrial. A true education must therefore include the head, the heart and the hand. "It must be a system of Instruction. of Culture, and of Training. That is, it must impart knowledge by natural and attractive methods, it must cultivate all of the mental faculties in a systematic manner, and it must give a physical training which shall fit the pupil to fill a productive pipce in the living work of society.

NATURAL METHODS.—The old Greek geometer told the king that there was no royal road to geometry. One might think from our modern methods of tesching that our instructors had taken a sort of grim delight in rendering all the paths of knowledge especially unroyal and disagreeable. They have been teaching the knowledge which is in books as though it were something essentially different from that which exists in real things. The black, dead letters of a book have no vitality. They do not reach the child's feelings, the quick centre of all his intellectual activity. The Latellect, the Fedings, and the Will are linked together by responsive laws of mental action. We must seek their liftings power by harnessee which distribute the pressure on many parts of the body, so we must take the excessive pres

Systematic Culture.—This is the very centre of a true education. The studies of Systematic Culture.—This is the very centre of a true education. The studies of the school must be so arranged that they will secure the systematic and dariy culture of every mental faculty in each pupil. In this way we can develope the character into complete symmetry. It is not enough that we make the process of learning an attractive one. We must make it the high and successful instrument for the integral culture of man. We need to use all of our faculties in doing the work of life. And these faculties are all subject to one common law of growth. Each one can be cultivated by bringing the proper influences to bear upon it. If we attempt to cultivate a part of these

growth. Each one can be cultivated by bringing the proper influences to bear upon it.

If we attempt to cultivate a part of these, with the rest untouched, we shall violate a fundamental law of the mind. All scientific men are agreed that the feelings or affections are the starting point of prental action, while the intellect and the will are the instruments employed to gratity them. For example, the sensation of hunger arises in appetite, one of the feelings. But in order to satisfy this hunger, we must use the intellectual faculties to remember about food, to reason how we may get it, and to guide us in our search. Then we must use the faculties of the will to move our muscles in procuring, preparing and eating the food. Every one of the feelings is governed by this haw different to the feelings are excited, the intellect and the will are inclined to respond. This is the natural law of internal harmony, and ory school should conform to its requirements.

We see clearly that we can not rightly train

the intellect without we also train the two other departments of our nature. Yet the schools of civilism have attempted to accomplish this absurd thing. The direct bearing of the studies and the methods pursued in our schools is upon the intellect alone. And chiefly, too, upon its lower groups of perception and memory. In the higher grades of schools and colleges, some little attempt is made to address the reasoning faculties. Day after day a part of the intellect is brought under the stimulus of systematic exercise and study, while the emotions and the will are only appealed to in a slight and irregular way. Once a week, the Sunday school or the church will spend an hour's time on his retigious faculties. Out of the whole twelve groups, only three are trained. We have no right to expect that men will be morally upright; socially wise and pure, and physically industrious, if we leave the moral, social and physical nature uncultivated. We must only expect that the tree of life will hear the astringent, wild apples of discord.

The school must organize the intellectual, the social, and the Industrial or physical life of the child. We turn his plays into instructive means of mental training. The whole school is formed into groups, and each group has an elected leader, of its own rumber, who helps to direct its studies and its plays. In all this we are guided by a natural law. For the young of all animals, man included, attempt to do in sport and play just the kind of things which they are going to do as the serious business of life, when they reach adult years. The young kitten chases a ball, watches it, and springs upon it as though it were a mouse. The incipient mouser is there, struggling for utterance and discipline. The lamb does nothing of the kind. But he skips and wanders about, betraying and preparing for, the utilimate grazing occupations of his mature kindred. The little girl plays at keeping house with a doll; the bow must have his horse and wagon. Now we can easily organize these instinctive tendencie



MODEL OF THE SCHOOL

The studies are classified with reference to their distinctive and direct influence upon the different faculties. Commencing at five or at six o'clock in the morning, we take up the sensitive or domestic group. We spend to be hour, in teaching the art of bathing. or at six o'clock in the moraing, we take up the sensitive or domestic group. We spend the hour in teaching the art of bathing, toilet, and dressing, with the effects of the different kinds of clothing, in its material, color and form. Next we teach them the art of eating, including the subjects of Glors, flavors and digestion. Third, we instruct them in house cares, cooking and table serving. All these studies tend directly to stimulate and develop the faculties of the demestic or Homa group. The next show stimulate and develop the faculties of the domestic or Home group. The next sour, from seven to eight a.M., the Art or perceptive group is the subject of culture. Here we use geometry, aritimetic and measuring; we teach the elements of drawing, painting and penmanship; and we give object lessons in geography, botany, and zoology. These studies tend to develop the perceptive faculties.

ties.

PLAN OF STUDIES IN THE SCHOOL.

Group of Home, 5 to 70'clock. Art of dressing—bathing, toilet and costume. Art of acting flavors, odors and digestion. House and field—house care, messages and field cal-

and field—howse care, messages and field colture.

(irt group, 7 to 8 o'clock. Muthematics—
geometry, arithmetic and measuring. Graphics—drawing, painting and geomanship. (bject lessons—geography, bolany, and zoology.

Commerce group, 8 to 9 o'clock. Engineering—civil, mechanical sof tocoprotive. Ferthity—textile culture, fertilizers and stockraising. Commerce—distribution, traveling
and transportation.

Familism. 9 to 10 o'clock. Learning—
obedience, guidance and sindy. Amusements

plays, festivals and work. Service—waiting, altruism and patriotism.

Letters, 10 to 11 o'clock. History—civilization, blography and chronology. Language grammar, speaking and music. Publication—books, newspapers and correspondence. Wealth, 11 to 12 o'clock. Factories—order in work, tools and machinery, fietiles and textiles. Economics—expenses, ownership and exchanges. Storage—providence, warehousee, harvesding.

Marriage, 12 to 1 o'clock. Dualism—sexstructure, doration and rites. Heredity—transmission, permanence and variation. Luxuries—recreation, care-sing and pleasures.

transmission, permanence and variation. Luxuries—recreation, care-sing and pleasures.

Science, I to 2 o'clock. Laws—logic, mentology and rules. Beauty—esthetics, symbolism and adornment. Science—mechanics, cosmology and dynamics.

Labor, 2 to 3 o'clock. Justice—ri, hts, duties and penalties. Utility—labor groups, industrial plays and trades. Environs—climate, forestry and horticulture.

Culture, 3 to 4 o'clock. Hospitality—entertainment, conversation and friendship. Reform—discoveries, teaching and adoption. Manners—mimetics, morality and elocution. Manners—mimetics, morality and elocution. Rulership, 4 to 5 o'clock. Leadership—authority, training and ransferring. Display—standards, exhibitions and processions.

Religion, 5 to 6 o'clock. Worship—ceremonies, spirituality and belief. Unity—philanthropy, interchanges and discipline. Enterprises—reclamation, improvements and undertakings.

In this way we proceed with all the twelve

standards, exhibitions and processions.

Theligion, 5 to 6 o'clock. Worship—ceremonies, spirituality and belief. Unity—philanthropy, interchanges and discipline. Enterprises—reclamation, improvements and undertakings.

In this way we proceed with all the twelve groups, giving an hour to each one, and taking them in the responsive order of their mental action. As far as possible, each faculty is cultivated through its own proper objects of action, and not simply through verbal instruction. Thus the Friendship of a child is cultivated by its doing friendly deeds; its integrity by showing it how to treat its follows justly; and its Invention by teaching it how to make articles of use and play. A child learns naturally by seeing others do things, as well as by the trial of its own powers. It forms its abstract ideas by seeing them exemplified in concrete objects.

The studies in our table have been arranged with direct reference to their bearing on the practical departments of actual life. Art. letters, science, culture, religion, marriage dwith direct reference to their bearing on the practical departments of actual life. Art. letters, science, culture, religion, marriage, dwith direct reference to their bearing on the practical departments of actual life. Art. letters, science, culture, religion, marriage, dwith direct reference to their bearing on the practical departments of actual life. Art. letters, science, culture, religion, marriage of life, they touch the questions of our daily happiness, they sum up all the vital interests of the individual and of society.

This ideality perfect plan of the school gives four hours a day for intellectual, four for social, and four for industrial enture. The four groups of University, Labor, Wealth and Commerce exert their influence directly on the muscular system, and their culture therefore belongs to the physical side of deucation. Yet more or less labor is used as a means of teaching in the other groups. When night comes, we are certain that every faculty, is each one

responsive sympathy. Physiciary proves that each part of the brain exerts a controlling influence over some one special organ of the body. The brain, the face, and the body, each contains a similar scale of powers, pitch ed upon higher and lower keys. Touch any mental string in this harp of life, and instantly some part of the body will respond with its sympathetic vibration.

The application of this truth to the physical side of education is readily seen. When we wish to cultivate the groups of Rulership and Labor, we should use employments which call the muscles of the tarms and shoulders into action. The muscles of the thighs and legs are used when training the group of Commerce. Strong muscular labors would be out of place while cultivating the higher socigi faculties, for these are related to nutrition. This definite law was the guide in classifying the physical exercises in the Model and in the table.

It is not enough that all the muscles of called-into action. The various systems of gymnustics could accomplish that. But these systems do not secure the responsive action of the mind. They attempt to employ the body should exert their force in the same direction at the same time. In our system we substitute real labors for the fictions of

For the Religio-Philosophical Journal Inspiration.

BY HCN. JOEL TIFFANY.

It has been stated as a general proposition that truth in the individual, consists in a perception and cognition of the actual. It follows, therefore, that whatever becomes the means of creating in the human soul, a perception and cognition of truth, must be so connected with the individual consciousness, as to inscribe therein the actual in the form of an ideal. Said one of old, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." This is a very concise statement of the law of mental communication. It refers to the necessary perciplency and recipiency in man; and to the means by which he acquires understanding.

There can be no individual knowledge, which does not come through some kind of inspiration; that is, which does not come from an influx extending to the individual consciousness, which does not proceed from an influx extending to the individual consciousness, which does not proceed from an influx acting directly upon the consciousness. The significance of the words, sweet, sour, bitter and the like, depends upon the response of the consciousness to Such influx. An understanding of such properties in substances can exist in the individual only by such means. It requires the action of influx upon the personal consciousness, to create a perception or cognition of any existence or property thereof. Gne born blind must remain ignorant of sensations depending upon the visual organs. There are no known physical means by which he can be made able to interpret the real significance of the words, light, color, sparkle, glimmer, shimmer, etc., verbal language can never become a substitute for conscious experience.

Before an individual can get understanding upon the visual organs. There are no known physical means by which his can be spirit can perceive, cognize and comprehend that which is to constitute his understanding upon any subject, he must acquire a conscious status, by means of which his spirit can perceive, cognize and comprehend that which his constitution the char

capable of becoming. Having in his spiritual constitution the capacity to come to completeness in every department constituting him a human being. In potency, he is equal to such capability.

By spiritual status, is meant that tate in which one becomes recipient of a conscious influx, through spiritual percipiency. This recipiency and percipiency become essential in the spirit, to advance man to his true destiny. If one seeks completeness in spiritual character, as completeness in social, intellectual, moral and religious character, in status, he must harmonize with the action of those idvs which produce completeness. In other words, he must become truthful spirit; he must be pure in heart; he must be holy, that is, self-faithful in all his purposes and actions; for it depends upon one's spiritual status, whether he will speat to spirit; whether he will practice purity from a pure heart; whether he will be just in every transaction, from his love of justice; whether he will be faithful in all things, because of his fidelity of soul to the supreme government of the universe. Every soul can know the character of his own spiritual status, provided he is sincere and earnest in his own self-examinations. Every one feels that the perfect man must become perfect in each of the moral virtues; and he is conscious that he is able to become so, if he will invest all his powers in the undertaking.

No man, in the exercise of his intellectual and moral faculties, can be found who does not recognize the spirit of truth as essential to the completeness of hound who does not recognize the spirit of truthas essential to the completeness of human character. The spirit of truth is deemed essential as the foundation for absolute condidence and trust. The human soul instinctively doubts the reliability of one whom it knows to be capable of uttering a falsehood for selfish or partial ends. If the spirit of truthfulness is wanting to an individual, that which is essential to the completeness of spiritual character, such lack, unless

garded, and self-interest given the suprema-cy.

The truth of this statement becomes clear-ly manifest, when it is considered, that the true and the false spirit cannot dominate the same individual in the same transaction. The spirit of truth as a dominating presence must exclude the spirit of falsehood and vice versa. He who has not in himself the spirit of truth as an abiding presence, will give evidence of the presence of the opposing spirit.

In what does the spirit of truth as expressed.

ly manifest, when it is considered, that the same individual in the same transaction. The spirit of truth as a dominating presence must exclude the spirit of faisehood and vice versa. He who has not in himself the spirit of truth as a mobiling presence, will give evidence of the presence of the opposing spirit.

In what does the spirit of truth as opposed to the spirit of faisehood consist. In its general sense, it consists in being loyal to the well being of universal humanity. The one entertaining a spirit of truthfulness, has faith to believe that the power, which has ordeined and established the universe, doeth all things well; and that the supreme good of the individual consists in seeking the supreme good of all the race. Therefore it is made the chief business of life with the findividual, to seek the supreme good of all, having faith, that by so doing, the chief good of the individual, in the hands of the universal Father, will be provided for. It is this kind of faith, which constitutes the faith leading to Christ. It is this kind of faith, which constitutes faith in God. The spirit of truth

maining vestige of corruption, seems to be government, used government unit tempts with a dangerous element until the tempts with a dangerous element until to tempe with a dangerous element until the tempts with a dangerous element until the tempts with a dangerous element until the tempts with a dangerous element until to tempe with a dangerous element until the tempts will de. This seems to the policy that has gained a sort of precedence.

When an unconstitut

demands fidelity in every condition and relation in life, trusting in the supreme of the universe for the results, absolute obedience to divine law. One dominated by the spirit of truth, invests his all in maintaining his loyalty to the divine administration. If necessary, he foreageth houses and lands, and every affectional relation, rather than to become false, impure, unholy, unfaithful or unjust in any purpose or action. A spirit seeking such status, must not become wedded to any, thing, which brings it into antagonism with the moral virtues.

The spirit of falsehood consists in that status of soul, which leads one to seek present gain, advantage, selfish interest and enjoyment, without reference to the well being and happiness of others. It proposes to appropriate to itself all the uses of the universe through self-indulgence, to obtain self-gratification or self-advantage. For the rights, interests and well being of others, it proposes to use all its faculties and powers for itself in seeking gain and gratification. To accomplish this, it perceives that it most come into conflict with others of a like spirit, and that its successafepends upon advantage, it, therefore, strives to become more false in spirit, more unfaithful in its relations, more impure in its indulgences; and thus attries to live a false spiritual life. The spirit of falsehood begets a life seeking self-advantage, and self-gain, through falsehood, injustice and deceit; seeking pleasure and self-gratification through religiones and thus attries to live a false spiritual life. The spirit of falsehood begets a life seeking self-advantage, and self-gain, through falsehood, injustice and deceit; seeking pleasure and self-gratification through religiones at the expense of all the moral virtues. One possessing this spirit has no faith that the power which has created and established the universe, have done, or will do all things well; or that the supreme good of the individual is to be found in the supreme good of all mankind. He repudiates the

For the Beligio Philosophical Jo Joe Smith's Theology.

BY JEFF. W. WAYNICK.

Joe Smith's Theology.

BY JEFF. W. WAYNICK.

America stands consticuous among the nations of the earth, as the paradise of heterodoxy." Nations afar off understand that America is one asylum for the oppressed and downtrodden. Thousands pioneer their way to this, the world's haven of rest, annually. Their ideas and peculiar customs, State and Church, are not always left behind, and if so, seldom forgotten. Indeed, all manner of religious hellef, and so-called religious practices, politics and faction, superstition and corruption, the worn-out theories of the Old World, find here a congenial climate, a fertile soil, and with and of yankee ingenuity, flourish with amazing rapidity. It is a characteristic of the yankee, to be practical or nothing. No other nation on the face of the earth has as many viriues and at the same time as many abominable vices. Truly, America is the wonder and admiration of the world. Good and evil exist side by side; the lawful institution and the unlawful institution, each pursuing its own special course, and generally without violent-contact. The one resolutely forbids, the other boldly defles. The palpable crime glides placifyly along; and to-day the national government finds itself confronted by an institution that for years has assumed gigantic proportions, and is fast becoming a power, (nothwithstanding the Edmund's Biil) simply by virtue of a unmistable toleration and ieniency. That foul stain, polygamy, the fungus growth of a transplauted Oriental idea, held up to the view of the world, emblazoued as it were, on America's fair escutcheon, in a degree overshadows and bedims it. This peculiar institution has been admonished, and advised, and seriously threatened, from time to time, and has even had a considerable taste of wholesome law administered by Gentile authorities; yet this scarcely created more than a gentle ripple updt-the stagnant waters of Mermonism.

Polygamy, the sum, substance and object of Mormonism still lives; polygamy pollutes the very soil whare-if exists; polygam

ever on the quir rice, quite naturably seized upon, and have diligently improved, the advantages thus offered.

Polygamy is stronger to-day and more deeply rooted than it was ten to fifteen years ago, and Mormon missionaries are in almost every habitable part of the globe, laboring zealously in behalf of Joe Smith's theology. A vim and earnestnéss is ever displayed that would do honor to an infinitely better cause. Thus the work goes marching bravely on from conquering to conquest.

Representative Mormons have been making strenuous efforts to get Utahterritory admitted as a State; but, once in the Union, all opportunity of reaching polygamy is forever lost, inasmuch as the federal government has nothing to do with the domestic affairs of a State. Neither itoes a State or Territory, have power or jurisdiction over another State or Territory, nor is it the duty or province of a State to deal with the affair of a Territory, or to enforce the laws of Congress against the same, but it is clearly and properly a function of the national government.

To resolutely attack an obnoxious institution in its incipiency, and when out every remaining vestige of corruption, seems to be generally not the policy of the government, but to temper with a dangerous element until it is becomes thoroughly chronic and de-

Mormonism in all its hideons and revolting specialities and utter inconsistencies, and the method and audacity with which its most horrible crimes have been perpetrated, has, by these prominent characteristics, added to American history, a dark page with crimes margin, which to-day stands without a parallel in modern times—yet all this right in the bosom of a mighty nation.

Chariton, lowa,

Purther Particulars Concerning Professor Denton and the New Guinea Expedition.

The Harbinger of Light of Melbourne, Aus

The Harbinger of Light of Melbourne, Australia, says:

Having engaged a passage from Cooktown to Port Moresby by the missionary schooner Ellangowan, they left early in July, had an agreeable passage, and on arrival at Port Moresby found there a small village with about four English residents, including the station missionary. This latter functionary, it appears, lives on the fat of the land, and enjoys life surrounded by luxuries little dreamt of by those who are in the habit of looking upon the life of a Christian missionary in savage countries as one of extrehe danger or untold hardships. With ample imported provisions of all kinds necessary to make life comfortable, the missionary of New Guinea passes the day in comparative ease, and utilizes native labor to do the menial laborious work in connection with his establishment. The few European residents of Moresby were much concerned about the "annexation question," and appeared to fully recognize the difficulties which might arise with the natives in the case of making unfair purchases of land. They anxionsly watch any political moves; and are prepared to take advantage of their position as residents at any time there should be the slightest prospect of security in 'tealing with the native tribes. The Dentons stated that there is a great diversity in the different tribes, one tribe being quite different in physical or natural conditions to another, but while they found the natives in the coast who had come in contact with missionary influence were conspicuous for their knavish tricks and bad practices. They particularly desired that this trait in the native character on the coast should be made known, as the New Guinea natives in the vicinity of Port Moresby cannot under any circumstances be trusted. The natives were exceedingly kind to the Dentons, and assisted considerably in the collection of specimens; but nevertheless there was danger in relying on their friendship, as it tends to cause a bitter jealousy amongst hostile tribes when they get to hear of it,

from the fact that the drink bill of one of the passengers to Fort Moresby amounted to £22 odd.

Upon arriving at New Guines, the Dentons lost no time in searching for geological or natural history specimens.

The geological strath of the country are most interesting, and the flora, fauna, etc., of the Island are no less worthy of special notice.

The sons undertook the collection of birds, whilst Professor Benton went in search of minerals, insects, butterflies, moths, etc. Near the coast, the natives often go voyages in their cances, for the purpose of fishing, collecting pearl shell, etc. Their cances have a small outrigger or block of wood at the end of a couple of long stout bathboos, to prevent a capsize in case of a sudden squall. The me and women who go in these cances are quite naked, and are good swimmers. The women are generally hiddap from view by a sort of covering made of back or branches of trees in the centre of the cance. When they find got some distance from the coast, they found the interior very rugged and mountainous, evidently the result of powerful volcanic action. Here and there, some signs of extinct craters or volcanic upheavals of vast extent presented to our late geologist a history which was fraught with the most profound interest, whilst in the valleys he could read the workings of natural cause and effect, in the mulayers or landscape depressions, which spread over the surface of the different strata, which are as yet comparatively speaking unknown to the civilized world. The Professor found over the surface of the different strata, which are as yet comparatively speaking unknown to the civilized world. The Professor found the geological interior formation of the courty principally of volenic origin, but round the coast coral reef were abundant. The volcanic formations were somewhat similar to the other islands of the Malay and Japanese Archipelago, such as Timor, Lombok, Bally, Java, etc. The native tribes are invariably awar with each other, and when active hostilities commence, any white travellers are almost sure to become attacked by either one tribe or the other, owing to the liability of one of the tribes mistaking the intentions of foreign visitors.

LETTER FROM SHELLEY DENTON.

Mr. Editor: Dear Sir.—In response to your request that I give to the public through your columns, some account of the last few weeks of my father's life, I send you the following. We had remained much longer in Australia than we had intended when we went there, and father brought his engagements to a close, though he left much undone, both there and in New Zealand, what he would gladly have accomplished had he not felt anxious to shorten the period of his absence from home.

He had planned to give one course or more

ship or play on any day they may deem best, and insisted that no man or set of men have any right to set apart-any day and compel others to observe it. The Jew had as good of this absence from home.

He had planned to give one course or more of lectures in Batavia, Java, on our way to India, but wished to visit China and Japan for a brief stay before going there. As he did not intend to feeture in either of these countries, my brother Sherman and I decided to improve the time thus left at our disposal, in a visit to New Guinea, for the purpose of enlarging and enriching our collection of birds. Father afterwards decided to make a short visit to New Guinea, before going to China; and, accordingly we all took passage to the schooner "C. Walker," chartered by an exploring party sent out from Melbourae.

We left Thursday Island, Australia, on the 3d day of July last. The distance from this island to Port Moresby, New Guinea, is 350 miles, and we should have reached there in about four days, but we had a rough passage. Father, especially, was very sick. We arrived at Port Moresby on the 10th of July, and after resting there a short time, not wishing to remain long on the coast, we all took a small pack and started inland. We walked about seventeen miles to Lapidomu, where we found the antives friendly, and where we remained several days. Capt. Armit, and his men of the exploring party overtook us here, and we all pushed no to Narreanouma, another native village situated in the mountains and thirty-five miles from Port Moresby. We intended to remain here during our stay on the island. Sherman and I to collect birds, and father to study the native sand the geology of the country. But 1.c. Armit was anxious that father should accompany him and his small.

Why do not some of they may and compel to be suby the abupe they can bestower in religion to the classic observation. The left had the Christian to compel the observance of Sunday. But I can give no institute to king the distribute of the sagency of the class of the s

last few days of his illness, he said very little and did not seem to suffer, except from weakness.

We cannot believe that he thought himself dying, as he does not seem to have left any message for us, or for any one, while his diary shows that though exceedingly weak, his mind was active and unchanged to the last day of his life. Our first thought was to go to Berrigabadi, where he was buried, but we soon saw that to do this would be to throw away our own lives. Besides there was no one of the party to show us the way. We could not now benefit our father, but we could help the Hving, and we decided to return as soon as possible. Meanwhile the sick needed our help to leave a country and a climate that had so nearly robbed them of their own lives. Capt. Armit improved some while at Narreanouma, but Mr. Belford was carried all the way'to Port Moresby. After waiting more than a month for an opportunity we were at last able on Oct. 8th, to leave? 'ew Guinea.—Shelley W. Denton, in the Wellestey (Mass.) Courant.

Free Thinkers at Salamanca.

to the Editor of the Religio-Phile

This was not the "Free Thinkers" Convention, and I was assured it would be without any "entangling alliances." Bro. H. L. Green is entitled to a good deal of credit for his successful efforts to keep the people awake and unite all liberals for a common defense. Whatever motives critics may assign him, I deem it just and fair to judge by evidence and the "fruits," and it is my motto to always assign the best motive the case admits of, and suspect no wrong intention until compelled by "stubborn facts." Bro. Green may make mistakes. He may seem inconsistent at times. Who does not! He may be weak, but who is not when tested at all points? I judge him by his works and by some personal acquaintance, and I take it that he works earnestly and honestly from his stand-point, to unite the elements of Liberalism for a common growth and public good. This Convention was at his home—Salamanca—and while I was there Friday afternoon and evening, a lively interest was manifest and the best of attention given. Mr. Burnham of Michigan, sooke before I arrived, but I learned he gave an able discourse, on the "Philosophy of the Religious Emotions," which was well received. Geo. W. Taylor gave a strong impromptu lecture on "Facts," reciting from his own experience and making a record which no Materialist can gainsay, unless they impeach his testimony, and that is a difficult task, for whoever knows Gro. W. Taylor takes his word on all subjects as the expression of a truthful, honest mind,—I think a majority of the audience were Spirfualists, or Agnostics with leanings to our philosophy.

In the evening a large audience greeted us, and a profound interest was manifest, and it is plain that Spiritualism alone could not awaken. Among others, Mr. John E. Remsburg of Kansas, delivered a very interesting lecture on the Sabbath. He read the testimony of many eminent churchmen, among them Martin Luther, Jesus and Paul (if we may call them churchmen), that Sunday is not the Sabbath, and that no day is especially sacred above, all the rest. He

party, at least to the eastern slope of the mountains, and as he had by this time become greatly Interested in the strange people in whose country we were slopping and was very desirous of studying them in their native wilds, where the influence of white men had never been felt, he accepted Mr. Armit's proposition, and on the 27th of July, left us at Narreanouma to await his return.

Birds were plentiful, and we worked very hard to secure as many as possible during his absence. Father wrote to us from a village called Shugari, twenty-four miles distant, stating that he was in good health, and that the natives were very kind; the chief accompanied him in most of his rambles and assisted in carrying whatever collections he made. This was the last we heard from him or the party for nearly a month. We were not surprised at this. They told us on leaving that it would probably be six weeks before we would see them again. A month passed quickly. On the 30th of August, I made a trip to Port Moresby, to obtain supplies from the stock of provisions we had left there, staying three days and returning Sunday, Sept. 30. On reaching Narreanouma i found the party bad returned affecting the fair proposition of the Editor of the Journal and well meaning, and not lake the one thousand dollars? Echo answers, why?

But these "Free Thinkers" are usually intelligent and well meaning, and hote always treated us (Spiritualists) and well spiritualists in the filling as uninterrupted freedom of speech, however, and assisted in carrying whatever collections he made. This was the last we heard from him or the party for nearly a month. We were not surprised at this. They told us on leaving that it would probably be six weeks before we would see them again. A month passed quickly. On the 30th of August, I made a trip to Port Moresby, to obtain supplies from the stock of provisions we had left there, staying three days and returned affecting the fair proposition of the fair towards opponents, and house energings at uninterupted freedom of sp

Poverty is uncomfortable, as I can certify; but nine times out of ten the best thing that can happen to a young man is to be tossed overboard and compelled to sink or swim for himself.



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JNO. C. BUNDY. Chicago, Ill.

Woman and the Mousehold.

THE LIFE APART.

IRE LIFE APARI.

Oh! who can tell where its brightness lies? Its beautiful hidings from human eyes? I know it not, but I meet them there, Glorious creatures of earth and air; Hearist that I know not, and may not know, Save by rythmic chimes as they oterflow; Heroes I worshiped afar, unknown, Misty and cold on a cloud-like throne, They descend—with sweetness and majesty rife They walk unvailed in that beautiful Life,

There are those I meet on the Trowded street
With smiles of welcome and answers sweet;
There are those who set by the household hearth
Whose lives are toned to lie grief and mitth.
There are those whose spile is a golden dower,
Whose lightest word is a thing of power;
But they come not near in that magical sphere,
They would list in vain for its melodies clear,
They would faint where its fountains of nectar
start.

In the beautiful Life I live apart!

There are those I pass with averted eye,
Whose feel pause not as my step comes night;
There are those whose shadows about me gide,
Cold as the yew at the seputcher's side;
But oh! they stand in that beautiful land,
They cross its threshold with outstached hand;
There is error made known, there is wrong forcriter.

given, And the past is atoned, and the present is heaven; Eye answers to eye as the heart meets heart In the beautiful Life I live apart!

And there, oh Land of the Biest, I stray.

And there, oh Land of the Biest, I stray.

Who dropped from our shores on an autumn day,
And pushed their barks through the failing light,
To luminous headlands beyond our sight,
We track their steps on the echoless shore,
Their greetling Jones are the tones of yore;
The hands we dropped by that dark ring tide
Are clasping ours on the other side,
And the gree-sweet gree-in their fresh hues rife,
What tales they tell of the beautiful life!
Ob! sweeter than dreams when the stormwinds
Sweep
O'er a far, still isle where the moonbeams sleep;
Is to turn from earth's gloom to the limitless skies,
Where God hath builded our Parasilise;
For we know, we know, and shadows and strife,
That the Life Apart is the Deathless Life.
When our feet the white shores of Eternity press,
And we put off our burden of Earthliness,
The sjefft immortal shall find its own,
And shall know in truth, and in truth be known.

COMMENDON, NEWS.

CORBESPONDENCE.

CORRESPONDENCE.

From a correspondent who has sent us many kind and cheering words from New Orleans, we have the following:
"My whole soul goes out in the interest and welfare of womanhood. If i had means and influence in this selfish world, I would use them in favor of womanhood. If i had means and influence in this selfish world, I would use them in favor of woman, and would not rest until she was equal to men in all social and political rights. Bless those who devote themselves to the welfare of their suffering sisters in any department of life... I would like to plead for the poor working girls of New Orleans. No city in the country more needs protection for factory girls than this. In a large tobacco manufactory here, employing six or seven hundred boys and girls, nearly all of tender age, one is almost sufficeated upon entering the door by the odor of the polsonous weed, yet those delicate constitutions are compelled to inhale the polson for ten consecutive hours. Such a position cannot but be injurious or perhaps fatal to life, but poverty is a hard taskmaster.... I send you extracts from Catharine lole's letters to the Picayane, who is a reformer in behalf of her sex.... I was born in 1805, and came to this country fifty years ago. Though the body is weak and decaying, the mind grows stronger—inquiring, studying, reaching upward for higher truths all the time. Is this not a sign of immortality?"

Yes, od friend, such as you, who are nearing the new life, happily get glimpses of it. Fong a friend in the Island of Jersey: "We find the island full of delightful walks."

Yes, o'd friend, such as you, who are nearing the new life, happily get glimpses of it. Fopn a friend in the Island of Jersey:

"We find the island full of delightful walks and drives, and we have a home feeling which we have not had elsewhere. I am quite curious about the condition of the religious people here, and have tried the unusual societies. Last Sunday I went to the Quaker meeting; there 'were six of us altogether in the house. One woman with a sweet, clear voice, prayed and spoke for half an hour. She was interesting and put her thoughts into original expressions. Tender sympathy and sweet charity pervaded all she said and held us in delightful accord. We were together an hour and a half, and I wondered if these five gentle spirits who met in the sacred silence were fed by their semi-weekly spiritual feasts. It depends upon their own conditions. They seemed so soulful and unworldly... We visited the house and grounds of the governor of the island, and found them very interesting, commanding, as they do, grand views of the many beautiful bays and harbors along the coast, as well as of the interior of the whole gem of an island, with its wonderful old trees and rivers, towers and fortresses."

Later from Florence, Italy:

worldly..... We visited the house and grounds of the governor of the island, and found them very interesting, commanding, as they do, graifd views of the many beautiful bays and harbors along the coast, as well as of the interior of the whole gem of an island, with its wonderful old trees and rivers, towers and fortresses."

Later from Florence, Italy:

"On Sunday last we had a most interesting visit to Flesole. The day was the most perfect of any we have Seen in Italy, and seemed to steep the soul in the poetry of these soft skies. All up the winding road, built by the sale of titles, roses hung on the walls, diffusing their sweet breath in the sunshine as they clung to the solid stone. Deep purple olives held their own on multitudinous trees that cover the ground, and gave a grateful tone and odor to the softened air. When we reached the hights, we learned that it had been robbed the night before, of rings, pins, bracelets and lockets, etc., gifts from the poor, who thought some particular prayer had been answered by the virgin, and had offered these trinkets in gratifude. The loss reached the value of \$400, and threw the little old town into grat excitement. We went to the old dominican convent, so long the home of Fra Angelico, and looked at what was left of his madonna. We saw the old Etruscan wall of the city, draped with beautiful iye, and mused on the hold which religious feeling has obtained over all the inhybituate of these all courts. We saw the old Etruscan wall of the city, draped with heautiful ivy, and mused on the hold which religious feeling has obtained over all the inhabitants of these old countries. It has deepened with age and association and clings to their hearts like ivy to the moldering walls. Here were tombs of Bisbapenearly four hundred years old, one of which was as beautiful a group of marble as was ever cut from marble. It is an example of the continuance of work once well done. There are also the remains of an old Greek temple, built long before the birth of Christ. How much heredity there is in every thing pertaining to humanity! The chaste and classical forms that they constructed, show how full of beauty the Greek soul was, and how their descendants StH-grave loveliness."

A HINDOO MAIDEN. The Century for January contains a por-trait and sketch of Toru Dutt, the Hindu girl who passed from earth a few years ago, deep-ly regretted by all who knew her unusual character. The youngest of three children

of the Baboo Govin Chunder Dutt, a magistrate of Calcutta. She was educated under the care of her father, a gentleman of unusual erudition, save a few months which were spent in a boarding school in France. With her sister she acquired a perfect mastery of French and English, and she had a/thorough knowledge of French and German-had Sanskrit. But this was not the wonder, it was her creative power which doubtless exhausted too soon her overwought brain. At eighteen Miss Dutt began to publish essays, critical articles and translations, besides original or translated verses in any one of the four languages with which she was familiar. She left behind her a novel in French, a parily finished English romance, notable for the purity and grace of its language, English poems, and a more important work than any of these, a book entitled, "Sheaf gleaned in French Fields," this is styled by literary authorities to be a remarkable book. It is a selection of two hundred poems in German, not only translated but transmuted into French, and fereign tongues to the young girl. There are other poems, making in all about one hundred authors which were passed through the aleable of her gendus. The editor says that it is impossible to detect from any inherent quality that they are not original. He continues: "No work within the reach of the English reader affords so complete a survey of the French poets of the romantic school."

Miss Dutt selder sister, Aru, was an artist as well as author, and it was the intention that she should illustrate the novel of Toru, but death prevented. Both were cut off most untimely with consumption. Toru, in her twenty-second year, Her picture shows great grace, and charm of the Hindoo type. The editor says of the unfinished romance," It is seems that all tenderest emotions of our nature; it is permeated throughout by the influence of Divine Love, and certainty he one whose heart it ouched by such influences will lay it aside without a tribute to the memory of Toru in the love, and certaint that we mus

Dutt."

It seems certain that we must be forced to
consider our Oriental neighbors as our peers
in intellect and many of them as the superioris in spiritual development of the Anglo
Saxon race.

Letter from Sydney, New South Wales.

To the Editor of the Beligio-Philosophical Journal:

To the Editor of the lietiglo Philosophical Journal:

The notable events since I last wrote a fortnight ago, have been the lecturing experiences of Moncure B. Conway, the departure of the Rev. Chas. Strong from the neighboring colony of Victoria, and the circular issued by the Manager, in his city, of Miss Wood's materialization circles. The circular is such a wonderful production that I cannot help dwelling somewhat on its marvellous provisions. It is printed, of course, and half of it was published in the Liberal newspaper (there probably not being room in the limited columns of the paper to give the circular in extenso). There are four divisions, eleven sections, seven subsections and five notes in this unique production, and I venture to assert that If anything be desired to hinder Miss Wood from a successful career in this colony, the circular under notice is amply sufficient for the purpose. Here is an extract, possibly intended to be mildly sarcastic:

"Sitters are to exercise supreme self-con-

cointy, the circular under notice is amply sufficient for the purpose. Here is an extract, possibly intended to be mildly sarcastic:

"Sitters are to exercise supreme self-control in the event of any materialization phenomena appearing to be presented, by being calmly self-possessed; by withholding the mind fr me positively suspicious attitude, and by refraining from a too eager and persistent inspection of the gradation of the phenomena."

When I tell your readers that the rest of the production is in the same pompous phraseology and couched in similar bombastic redundancies, they will probably understand the reason, if Miss. Wood's career in New South Wales should prove a failure. If every unfortunate subscriber is to retain in his memory all the restrictions laid down before joining this extraordinarily prohibitive circle, he will have enough to do in this respect, and will undoubtedly triumphantly succeed in losing his "self-control," and of being "calmly possessed" of a desire to slaughter the authof of his trouble. Seriously speaking, the less one hears of restrictions, rules and regulations, the better. The simple course would be for the Manager of the circle to quietly inform the assembled sitters at each meeting, what they are to do and not to do, in a few simple words, and the end which is struggled for by this unhappy circular, would be completely gained and no one distressed in the matter.

I have not heard that anything startling or worth recording has yet happened in Miss Wood's circle; when I do hear I will duly advise you.

I regret to chronicle that Moncure to the

preached the most liberal of sermons that it is possible for a clergyman to give utterance to, still it seems to me that he occupied all along, a false position. Every church has certain rules for its ministers to ablde by, and they swear to adhere to them; then if they find themselves unable any longer to observe the rules, they should leave the church. However, Mr. Strong is a comfortable martyr with \$15,000 in his pocket, which is very gratifying—to Mr. Strong.

The same old thing is going on here on Sunday nights. Iconoclastic lecturing and a good deal of profession, which, alas, is sadly deficient in the element of practice. It is gasy to talk of progressive lives, but it seems mighty hard for the speakers to lead them. The almighty dollar is, perhaps, responsible for all this, but it is nevertheless sad to contemplate.

Sydney, New South Wales, Dec. 5, 1883.

A bad taste in the mouth means a bilious attack. Samaritan Nervine is the cure.

BOOK REVIEWS.

(all books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILA SOPRICAL JOURNAL!

WHENCE? WHAT? WHERE? A View of the Origin, Nature and Destiny of Man. By Jas. R. Nichols, M. D. Editor of the "Boston Journal of Chemistry" Boston: "Cupples Upham & Co., 1883, Price, \$1,00.

WHENCE? WHAT? WHERE? A view of the Origin, Sature and Bestiny of Man. By Jas. R. Sichols, M. D., Editor of the "Boston Journal of Chemistry." Boston: "Cupples, Upham & Co., 1983. Price, 8150.

This little book, dealing with the most momentous questions that can engage human inquiry, was primarily privately pruted for distribution among friends; but so great was the demand for it, that his specify fell into the hands of a publisher, and in short space of time even the sixth edition; and the short space of the event of the sixth edition and organized materialism, when such gradies and dogmatic Materialism, when such gradies of engine or of a future life for man, it is refreshing to find the man of science, even the chemist who in his searching analyses of material substance finds in trace of the spiritual atom or molecules priched by many as coexistent with the material-reliance freshing to find the material scientist, not one-mixt of Spencerian philosopher, or the still imagine or of several contracts of the spiritual atom of molecules priched by many as coexistent with the material reliance freshing to find the material scientist, not one-mixt of Spencerian philosopher, or the still imagine on the spiritual aperalistic know-it-calis, finding from y revelations of the "gospel of despair," formation by the ultra-materialistic know-it-calis, finding in and destiny of man, viewel both materiality appraisance of the reality of such existence—sidelaring for how many all the point of view of exact, rational gelence, the origin and destiny of man, viewel both materiality appraisance of the reality of such existence with the continuous contraction of the wealth of entire of the reality of such existence when the season of the reality of such existence and the wealth of entire of the reality of such existence and the wealth of entire of the point of the price of the reality of such existence of the reality of such existence of the point of the many shadoling the same of the such of the point of the many shadoling the sam

death should be utilized to the utmost in satisfaction of the masses' urgent needs for light and knowledge from and of the Bright Beyond.

GUENN, A WAYE ON THE BRETON COAST. By Blanche Roward. Price \$1.55, cith bound. Beston: James R. Osgood & Co.

The author of "Guenn" made a great sensation some years ago with the slight story entitled "One Summer." the merit of which consisted chiefly in the bright felineation of character. Her later volume, "Aud. Secena," marked an advance in maturity and breadth of conception, but did not bouch the popular vein. It was good, but not good enough to be a favorite. In "Guenn" Miss Howard has strack a still higher note in a new field, and in a new line of treatment. She now takes her place in the ranks of our foremest novelists, and has achieved an artistic and literary success. The question with all young nuthors is whether there can be any advance upon a first book. Miss Howard has not out advanced upon her earlier work, but has so mature the powers that "Guenn" belongs to the highest order of detion. It is a French story, and has for its heroise a French peasant grit, brought up in the fifte fashing town of Plourence, on the Breton coast, whose career is tracted with wonderful insight, and whose diversighted considints the central interest of a fascinating Form. The novel takes its name from her, and is mostly concerned with her fortupes and the fortunes of those who are closely resident by the mostly of the sential interest of a fascinating form within the life, the addition fact, the mastery of all the elements that selection coating the major that it has strong claims to between one of the classic works in American flection. Not a vine sensation is introduced; it is legitimate factor through and through; and thirough; and thire is a blush on a griff cheek; me a little sensation is introduced; it is legitimate factor through and the decimal continuation—that it shalf be true to human nature were so transparent and et the selection of the human nature of the little service

HEALTH IN THE HOUSEHOLD; or Hispienic Cookers. By Susanna W. Bodds, M. D. 12mo, pp. 601, extra cloth. Price \$2 Fowler & Wells, Pub-lishers, New York. Chicago: Jansen, McClurg &

601, extra cloth. Price \$2. Fowler & Wells, Putlishers, New York. Chicago: Jannen, McGung &
Co.

Dr. Dodde has berself been at the head of a Hygienle Institute in St. Louis for many years, and steeds
from knowledge upon the subject of cookery, and
has, she informs her 'readers, thoroughly tested they
receipts—and is enthusiastic in her work and desires to teach her housekeeping reader the principleof good diet, and to that end furnishes much mere
than a mere collection of details and ingredients for
making articles in roumon use. Sie set forth the
why and wherefore of cookery, and devotes a larger
pertion of the work to those articles which the bygienic reformer advocates as essential to good blood,
strong bodies and vigorous minds. Dr. Bodds says
for beyself that "the object of the work is to enable
health-seekers to furnish their tables with food that
is wholesome, and at the same time patiatable—
The food products of the earth, property grown and
prepared, should be shot only healthful, but to the
unperverted palate relishable in the highest degree,
foods as ordinarily cooked are robbed of their own
lustious flavors and rich juices by all manner of
wasteful and injudicious processes,—by soaking, by
parbolling, by evaporation, by under-cooking, and by
burning—after which one tries in valu to compensate for these defects by adding butter, pepper, sugar,
sail, and other seasonings, ad tandatum."

The book is divided into three parts designated respectively. The Besan Why, "Hygienic Dietary,"
and the "Compromise," which dities explain theirspectively, "The Reason" Why, "Hygienic Dietary,"
and the "Compromise," which dities explain theirselves. In the first department the author best forththe scientific evidences in favor of a pre- hygienic
dietary, quoting liberally from authorities recogniz-

series. In the bits department the attnot sees forth, the scientific evidences in favor of a pure hygicalic dietary, quoting liberally from authorities recognized in the world of physiological science. In part see and are recipes made up in accordance with these views. The "Compromise Piet" is a medium course between the strictly physiological and the common methods in vogue among people at large.

STORIES AND BALLADS FOR YOUNG FOLKS. By Elien Tracy Alden. Pp. 250, 12mo. New York:
John B. Alden, Publisher.
This is a book of stories charmingly told, and sweet ballads, all of which give forth as an aroma a subtile moral influence which gives the reader a lasting pleasure. The ballads of "Princess Guda," and "Jungenthor the Giant," have the flaghr of old times, and delightful in their simplicity and directness. To be appreciated they must be read stilled. The most ingenious story is that of "The Cara sud-Carpenter." How much is, expressed by this resultance: "There are many who wear armor unsuspected and fight their battless unseen." It is two years since the grifted writer departed to the world of the unseen, and this book is like a self-encided isolument to her-memory. Only one gure and spotiess,

with keen spiritual insight, could have left so worthy

"with keen spiritual insignt, coop have set a begind.

She was the wife of the publisher who has done so much to cheapen literature and make the best books accessible to all. His task has been arduous, for he has had to meet and overcome prejudice and bitter opposition, jet the reading masses will rise up and call him biessed, who furnishes them for a few cents the works that a few years ago, would have been beyond their reach.

ORTHODOX HASH WITH CHANGE OF DIET Revised and Ediagred by the Author. In his-parts and courses: 1. A Word from the Cook; 2. Choice Bits for the Hasi; 3. Seasoned with Satan to the Taste; 4. The Chopping-Kuffe; 5. Hash, First Course; 6. Hash, Second Course, 7. Hash, Third-Goyres: 8. Change of Di 4. First Course; 9. Change of Biel, Second Course, By Warren Sun-ner Barlow, author of the Voices and other poems. Chicage: The Redigios-Philosophical Publishing House, 1881. Price 19 cents.

This is a most excellent little work, well worth its weight in gold. It is full of pungent hits, glowing arcasm and sound legic. The following is from the Cook," who furnishes the first choice bit:

who furnishes the first choice bit:

"A word to you, my Christian friend; If this admixture should offend,

Or seems repagnant to your taste,
he not condemn with you much haste.
This bill of fared, selfs the pride
of those who at your feasts preside,
Whose morbid appetite still feeds
Their paisied life on dying creeks.
This stale, cold dist of ancient date
was once the joy of all who ate;
And if, perchance, it doth provoke,
Thus gently warmed and made to smoke,
I pray you censure not the cook
When his receipt is from your book!"

UTOPIA. THE HISTORY OF AN EXTINCT PLAN-ET. By Alfred Denton Cridge. Price 15 cents. Utopia is a fanciful tale, purporting to be psy-chometrically obtained by Mr. Cridge.

Magazines for January not Before

DIO LEWIS'S MONTHLY. (Dio Lewis, New York). Contents: Mr. Beecher's Stenograph-er; Observations in Natural History; A Peep into a small Frontier Port; Instinct; The Les-sons of Instinct; Maia; Forests and Climate; The greatness of small things; The Printing Press; Christmas in Atrani; Our Kaleldoscope; Management of Children; Book Notices; Our Cooking School; Editorial.,

Cooking School; Editorial.

THE ENGLISHIGLUSTRATED MAGAZINE. (Mac-Milian & Co., London and New York.) Contents: Matthew Arnold; Dartmoor and the Walkham; The Piano Forte and its Precursors; Fables from Æ-op; The Emperor and his Marshal; Rivers and River Gorges of the Old World and the New; The Amourer's Prehtices. This number is embellished by a portrait of Matthew Arnold, engraved by O. Lacour, from a drawing by F. Sandys.

The Painters. (No. 100 Canal Street, Cleveland, Ohio.) An illustrated monthly magazine, devoted to Painting and Decoration, with a corps of able contributors. It has started on its third year and has good prospects for growth and usefulness, and will be found an aid to Painters.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York) This number contains interesting articles under the following heads: General Articles; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PANSY. (D. Lothrop & Co., Boston.) A monthly magazine for young readers edit-ed by the popular writer and author. Mrs. G. R. Alden.

THE SIDEREAL MESSENGER. (Wm. W. Payne, Northfield, Minn.) Contents: The Bed Sun-stst:The tools of the Astronomer; World-Life; Editorial Notes; etc.

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CHICAGO, ILL., Saturday, January 10, 1884

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Spirit Manifestations-An Honest Ques tloner.

Many letters come to us as to the why and how of spirit manifestation and communion. Why some are favored and not others, what diums could or should do for inquirers far and near, and so on. These letters are some-times carping and unfair, sometimes sincere Of course we cannot return private answers to them all, but our correspondents may rest assured that they are not slighted or forgot-ten. Their queries and suggestions are duly weighed, and count more or less in shaping own thoughts and acts. Sometimes a letter serves as a type of a class, and some comment on it may answer many other like epistles. Such a letter is now before us, from an honest "seeker after truth" in Athens County, Ohio. He commends the RELIGIO-PHILOSOPHICAL JOURNAL, and says: "It is the most interesting religious paper I have ever taken, and I fully believe in its advanced truths and doctrines, except spirit rapping, slate writing, etc." That is, he accepts and enjoys the philosophy and the free and natural religion of Spiritualism, but is not convinced as to these facts of spirit presence and power, and therefore continues: "I have concluded to ask, through the many readers of your paper who are mediums, if they would give to a poor, isolated seeker after truth evidence that information can be received from the other world. I have sat for hours alone, deeply and seriously wishing spirit manifestations, out met only disappointment. Now, if some medium who may see this, would simply state my right name, whether married or single, or anything con-cerning my occupation, any light concerning those who have left the earth, or even any information as to some stolen sheep of my neighbors, all, or any of these would be nvincing tests, and would build up the cause here, where Spiritualism is hardly in-Considering the many strange communications in your paper, a request for such facts, self-evident to us at this unknown distance, does not seem to be unreasonable.'

That some medium among our readers may even try to give our correspondent what he asks for must depend on their personal interest, or on that of some person in the life Se-yond who has known him, or who thinks he may be reached and helped in this way. If the trial is made its success must depend on many things, among others, his receptivity and fitness. We have no control over these can only olve to his wish, leaving the rest to time and circumstance. Spirits in the higher life, clad in spiritual bodies and with higher powers than ours or rather with powers which are germinal in us here, more fully developedare not omnipresent or all-powerful, or all-seeing. They turn their attention and make their presence known where they are attracted, and where it is feasible for them to go just as we do here. Some persons they can reach and can jell facts touching their lives, such as our correspondent asks for; other they cannot reach, and do not choose to tell, or cannot tell, anything about them. Who this is, no one knows, farther than that it is a matter dependent on temperament and oranization, like the capacity to appreciate and to give forth by voice or instrument the fine melodies of the masters of music. Moz arts and Jenny Linds come once in hundreds

Seligio-Philosophical Journal of sears. Spiritual seers and others through whom those beyond the grave can tell some striking facts as tests of their power and identity are not so rare in these days-fortunately for us-but still they are in the minority. Suppose there are a thousand good mediums in the United States, and suppose there are a hundred thousand persons of om they can, as mediums, tell test-facts. This is enough clearly and fully to prove, by the critical laws of evidence fairly recognized, the reality of spirit presence and power; but then the number of such persons is small amidst fifty millions. Because our correspondent gets no tests, no more proves there are none, than his personal ignorance of China proves no such land exists. He writes spirit manifestations," and only being "dis-"sitting seriously for hours wishing appointed." Have his sittings been regular, at a set hour daily or weekly for instance— or only at uncertain periods? If the last, his disappointment is but the result of his desultory effort, ignoring the law of stated times seasons. Has he kept up these sitting for months, waiting in screne quiet of soul for what might come, or has he been so in-tense and anxious as to defeat the good end he sought? To know and obey the spiritual laws of our being, and thus of all beings on earth or in heaven, and to persevere in our search, is the royal road to spiritual knowledge, and we must bear in mind that the best things come only with the highest attainment, the best daily conduct of life, the finest personal and bodily purity, helping spiritual sight and making it easy for spiritual beings to reach us and to know more of us.

Our correspondent and others of the same class, may meet only disappointment even after the wisest efforts, but even if this b their lot, their enjoyment of the great ideas of the spiritual philosophy will amply pay them for their study of it and they must learn to pay reasonable heed to the testimony of others, as to facts, enjoying meanwhile such "a feast of reason and a flow of soul" as cannot be found elsewhere on these great topics.

The Home Circle.

A friend who has been for years a thor-

A friend who has been for years a thorough going Spiritualist, writes:

"Afeworus (seven to eight) are meeting from once to twice a week, holding home circles. My daughter, aged seventeen years, enjoying good health and having naturally a strong constitution, on first sitting, had her right hand controlled, and by one asking questions, gave some very fine tests. Later in our sittings she became entranced or unconscious, and remained in this condition at one time over half an hour; at another time an hour and a half, and it was with greatest difficulty we could throw off this influence. While in this condition she would laugh, and try to talk but could not. I should be very much obliged if you would give us some information, as every one of us are almost perfect strangers in this work. Is there any danger to my daughter, and did I doright in throwing off the influence?"

REPLY.

REPLY. Having constantly urged our readers to give their first attention to the home circle the proper place to investigate Spiritualism, we are glad our friend has succeeded so admirably in his attempt. He need have no fears that his daughter will be injured by the trance, if the circle be guided by discretion. He must remember that the medium is in training, and if he obtains contradictions or absurd statements, they are only imperfect utterances. It should also be kept in mind that the intensely sensitive state of the medium, should be guarded carefully. The sittings should not be held oftener than a week, nor then over an hour and a The time should be rigidly fixed, and all interruptions carefully avoided during the scance. No idle, wonder-seekers should be allowed in the circle, and not more than one outside of the members be allowed to sit at a time, and then only such as are trustworthy. If the trance remains, there is no harm in throwing it off; but if these rules be observed it will not be found necessary.

In the early stage "test" questions, or those which are intended to puzzle or distract, should not be asked. It is better to ask such as will direct and concentrate the mind in some one direction. When the development is more perfect, the tests will be 'given, and we should have the patience we exercise with a child learning to speak.

We publish the above extract from our cor-respondent's letter, because it is a sample of many requiring the same reply. There is everywhere an awakening zeal in this direc-tion, and it is found that the means of com-munication with our spirit friends is directly within our reach and gathered at our own hearths. We will, on application, be happy to give such advice through the JOURNAL, to those holding home circles, as the wisdom of the most experienced enables us to offer from time to time.

H. A. Budington of Springfield, Mass. writes: "Capt. H. H. Brown gave two practical and earnest discourses at Gill's Hall Sunday, January 6th, on the subjects, 'Spiritualism, its place and object in the world. The special lesson drawn from the evening discourse was, that the Spiritualists know there is a future life, while the Christian hopes for one, and the Agnostic does not know there is one. The speaker said that the spir-itual philosophy has already been largely adopted by the churches; and when they als admitted the phenomena, there would no longer be a need for such meetings as thos held at Gill's Hall. Capt. Brown remains with us during the month of January." Budington also speaks in high terms of the eulogy delivered through the mediumship of Mr. Wright, the English medium, on the life and services of Prof. Denton.

The Radical Review.

The Alliance of this city, after a false d sickly life of several years, gaining a little prestige by publishing the sermons and Thomas, and supplementing this by tremendous lying about its circulation, finally ceased to be a hypocriti-cal sheet. But it first had to die and be born again as the Radical Review. For the past year Mr. and Mrs. George Schum have honestly and faithfully striven to make the Review a worthy exponent of radical, materialistic They entered upon the work with genuine enthusiasm and have made a most admirable paper. In the Review of the 12th inst., the editors in a double-leaded leader announce that unless the sum of three thousand dollars is pledged before the expiration of the month, the paper cannot be continued, and they appeal to that part of the public interested in the special work of the paper, to come forward and lend the proper aid. The editors, speaking of the scope of the Review,

say:
...Unlike most other radical journals The Recter refused to content itself with a merely negative at titude towards Christianity and supernaturalism, but look positive ground in the discussion of humanita rian problems...Social and economical question received no less consideration than those of a political and religio-philosophical nature. But whit vindicating the right of labor to the possession of all treates, and condemning the greed and injustic mand safishment of capital, of landfortless, and o vincicating the right of labor to the possession of all it creates, and condemning the greed and injustice and selfishness of capital, of landlordism, and of souliese corporations, The Review Severel clear of the visionary dreams of communism that would fail hand society in Utopia. With aims as lofty, it suggested more practicable measures for their realization, holding that economical problems will be most readily solved among an intelligent people imbued with a truly democratic spirit.

The Review is diamostrically opposed to the

The Review is diametrically opposed to the JOURNAL, in that it argues against the continuity of life beyond the grave. In the discussion of a future life and of religious matters the Review sometimes displays a degree of dogmatism illy bentting a liberal paper; yet its honesty of purpose and pure moral tone, together with its excellent views on questions affecting man's temporal welfare, have made it a welcome visitor in the Joun-NAL's sanctum. We shall regret exceeding ly to see the Review suspend, and there is no good reason why it should. There are enough well-to-do people fully in sympathy with the policy of the Review in this city alone to give the paper a sound financial basis and relieve the self-sacrificing editors of all anxiety on that score. It will be a burning shame and lasting disgrace if the paper is permitted to

Kesab Chunder Sen-Death of the Head of the Brahmo Somaj.

Kesab Chunder Sen a distinguished Hindoo, a genuine philanthropist and chief promoter of the Brahmo Somaj, passed to spiritlife a few days ago from his home in India From an account of his life works we learn that the Brahmo Somaj owes its origin to Ram Mohan Rai (Rajah of Bardwan) in 1830. A little "book of faith" contains the following (literally) as the "creed" that Rai wrote: There are fourteen articles: "(1) The bases of faith are Nature and Intuition. (2) All truth is acceptable. (3) Religion is a progressive form of truth. (4) The Brahmo So maj doctrines underlie all religion. (5) Be fief in a Supreme God. (6) Belief in immor Unlity of the soul. (7) Repentance the only way to salvation. (8) Belief in efficacy of prayer. (9) Bellef in God's love. (10) Wor ship is love of God and his works. (11) God can be worshiped at any time and place (12) Elevation and purity of mind necessary to holiness. (13) No faith is put in stated rites and ceremonies." (14) Theoretically there should be no caste."

On one occasion the distinguished Hindoo said: "I raised my hand against caste. In 1860 I began to say that practically as well as theoretically there should be no caste. My opponents said that some time this might be but my word was Now! Cease idolatry in every shape! I cried for perfection of our church, and it is my idea to enlarge on our second article. We call truth from the Rig Veda, the Bible, the Pitakas, and the Koran, and so I dream to myself this question: Why cannot Hindoo Buddhist, Christian and Mo hammedan; become a unity in the Somaj All dispensations are but components of one Divine scheme—that is, of the New Dispensa tion, the Somaj."

In answer to the question, "What reforms have the Brahmo Somaj-wrought?" he stated: "The first and most is the abolition of caste. Others are being expressed in the legislative affairs of India, and among them are restrictions to monogamy, remodeling of marriage customs, emancipation and education of women; abolition of the worship of ancestors; removal of the prohibition of widows marriages, abolition of infanticide, revolu-tion of social ceremonies, education, temperance, and a general moral regeneration. The Brahmo Somaj demands liberty and may yet do much to disenthrall 150,000,000 slaves

A Bad One.

onths ago we had an inquiry from an attendant at the Nemoka, Michigan, Camp Meeting, concerning one of the lecturers at that camp who signs his name "C. Fred Far-lin, M. D." We have after several months obtained trustworthy information concerning the man. His record would make a good dime novel; we do not care to soil the JOURNAL's pages with it, but will say that said Farlin is a bad one. He is wholly unfit to stand a representative of decent people, or to teach Spiritualism.

Prof. Garrison's illustrated lectures at the Grand Opera House, on the "Evolution of Man," were excellent. He is doing a grand work inrendering this subject clear to the comprehension of the masses.

A Young Lady who has two Distinct States of Being.

The Fortnightly Review gives some won derful facts in relation to Felida X., a young woman living in the South of France, who became subject in 1856 to accesses of was at first considered as somnambulismstates lasting a few minutes or hours, of which she retained no consciousness on regaining her normal condition. Gradually the duration of these accessions increased; they became considerable enough to rank "second state," and it was observed that in this second state Felida perfectly remember ed the first state; in the first, or normal state. she forgot the second. The second state gradually grew upon her till it has become almost continuous, her relapse into the first state occupying perhaps not more than one day per month. And it is remarkable that her second state is in all respects superior to her first. Her health is better; her character is more cheerful and even; her memory perfect for both states. fect for both states She is aware of her occasional entry into

her first state, but she considers that as abnormal, and though not unduly distressed by it she would fain avoid its accurrence. When in the first state on the other hand, her aches and pains return, and her memory for the second state disappears. She is then truly miserable, even to the verge of suicide, and helplessly bewildered by the vast gaps in her memory, which are so profound and exten-sive that if her husband or children happen to be out of the room at the moment she enters the first state she does not know whether they are alive or dead, and waits anxiously to see whether they come in again. She is ashamed of this loss of memory, and uses all her art to conceal it. Of late she has it on a plan which somewhat lessens this inconvenience.

When she feels that an access of the first state is coming on she writes a letter to her other self giving a precise statement of th facts which she considers it desirable that that self should know. Thus, for instance, she details the orders which have to be executed, the measurements of chintz, etc. But there are cases where the poor creature is glad to forget. For example, in the second state she learned facts giving her grave causfor jealous as to her husband's conduct with a female friend of her own. So much did this distress her Usat she attempted suicide. She was rescued before life was extinct, and then in her new misery she ardently desired the return of the first state with all its sulcidal gloom; preferring, as one may say, to hang herself in forgetfulness of the truth. rather than because she remembered it. She has, since then, in fact repeatedly returned to the first state, and knows nothing therein of the trouble which has come on her second self. Yet this immunity is not without its inconveniences: for while in the second state rejects indignantly all acquaintance with the treacherous friend, she knows that there will be, as it were, intercalary days of amnesty when she will greet her with cordiality and ease.

Organization-A'Voice from Australia.

The Harbinger of Light of Melbourne Australia, has a leader on the above subject. which in a short space presents the whole question and a wealth of suggestion. It says the question of organization has been frequently discussed by the Spiritualists of Aus tralia, and it seems the same arguments have been used there as here, both for and against, The editorial proceeds to say:

been used there as here, both for and against. The editorial proceeds to say:

"We have not yet met with any sound objection to associative work; the axiom 'unity is strength,' holds good in Spiritualism as in war, politics and trade, and the advocates of individual effort forget that there is plenty of scope for that in addition to and in harmony with associative work.... A vital association is a beacon light, seen, by a multitude, while the individual light is often flickering and evanestent, and even when kept steadily burning seen only by a few.

"There is plenty of work for Spiritualists to do without seeking to proselytize; that is not its mission. A Spiritualist made so by persuasion or faith is not worth much; we would not wish to fill the ranks with such, but expect every man and woman to feel the ground under their feet, and be assured of its solidity before they range themselves under our banner; but the larger number and greater co-operative body, the more powerful the influence to disseminate vital 4 ruths... We would urge a more hearty co-operation amongst Spiritualists for the maintenance of a public platform, the dissemination of cheap literature on all subjects pertaining to the physical, social and spiritual welfare of humanity; and abyee all, some associative effort for the amelioration of the condition of the poor and ignorant. Individually, Spiritualists have undoubtedly done their parts in charitable movements, but we are unaware of any associative action in this direction. With a strong organization some practical work might be accomplished to the benefit of all concerned."

From this it appears that the feeling is widespread and taking deep root, that it is

From this it appears that the feeling is widespread and taking deep root, that it is time something be done toward organic effort. The day of disintegration is closing; now for some means to unite the scattered fragments, and unitize and direct the diverted energies. Not in a church, or by a con-crete, unalterable creed, nor allegiance to authority, but by the more powerful force of attraction toward the great objects to be gained by such associative effort.

We learn from Geo. H. Mellish that the health of A. J. Davis is gradually improving. Jan. 6th, Mrs. Van Horn read a lecture before the Harmonial Association entitled "The Ob ject of Life," previously delivered by Mr. Davis. Jan. 13th, Mr. J. B. Loomis lectured. Next Sunday it is expected that Mr. Davis will be able to resume his place again.

The "Professor" Endorses the "Doctor" and Forms a Syndicate.

dons, hand and roll formes appeared, were place back and spirit and medium shown at the same time.

What influenced Mrs. B. to write such an absurd letter I cannot say, she attempted to do one of the floest men and mediums a great wrong; For which she will have to suffer. At Wm. Drurys on Tuesday evening Dr. Winans gave a materializing scance at which six persons were recognized, My father shook hands with me wrote his name, John Kenyon also My sister wrote her name in full, Millie Carpenter two little girls were seen and their names written on the slate which lay on the floor outside the curtain. The cabenet being a hall, with shawl hung up for curtain. Dr. Winans does hot make a speciality of materializing and if he could have his choics would never enter a cabenet again. I would say to the spiritual societies & Campineeting committee we are ready to engage for lectures any where at the close of lectures tests will be given through different phases of Dr. Winans mediumship.

Address us Jackson, Mich., Not, J. W. KENYON.

The publication of this unique letter has

The publication of this unique letter has been delayed, pending investigation of Mr Winans' claims to mediumship. After tient and extended inquiry the result of the testimony may be summed up about as fol-

Mr. Winans is:

1. A young man of very good reputation

2. He is not very strong in character, and instead of starting out to mingle with the world as a public medium, should have been carefully disciplined and matured by those competent and wholly friendly, before seek-ing publicity. "I think him to be," says an educated gentleman and experienced Spiritualist, "a very simple minded, inoffensive boyish man; yet at the same time given to extravagant statements."

He is a medium, (a) for independent slate-writing; (b) he is a clairaudient and clairvoyant; (c) and also to some extent, probably, a medium for materialization

His medial powers are exceedingly variable, and he cannot be depended upon to travel about the country and give satisfaction. He is unfit to sit for a large circle or to give satisfaction to promiscuous audiences. But often does well with three or four select-

5. He is not strong enough to resist the importunate demands of wonder-seekers, and hence is sometimes fed to attempt more than is legitimate; in short, to supplement spirit phenomena with simulations. and to do this premeditatedly and by previous preparation and practice.

6. Like nearly every other medium he is sorely afflicted with would-be friends, wholly unfit to advise or aid him and whose love of the marvellous and lack of knowledge, or greed of gain, as the case may be, make them oad counsellors.

If Mr. Winans will wholly retire from the public field for a few years and perfect him-self by stimulating his Will to a healthy growth, and cultivating and enlarging his spiritual powers, engaging during the time in some useful occupation for his support, he will in time become a strong, well-poised man and a reliable medium.

Now a few words about this Mr. Kenyon, who makes such haste to-form a business alliance with Winans.

The letter which appears above, was written on paper bearing the pretentious legend, "Prof. J. W. Kenyon, Jackson, Michigan," stamped on the paper with a stencil large enough for use on a soap box; and he claims to lecture on scientific subjects as well as upon Spiritualism.

Of all people in the world none reater disregard for authority and titles than do free thinkers, including Spiritualists, yet among a certain class of these the haste with which they appropriate high-sounding titles, or those indicating a techni-cal or liberal education, is as amusing as it is ridiculous and absurd. "Prof. Kenyon"! We can almost hear the bones of William Denson rattle in their far-off African burial place at this ignorant presumer's effrontery. "Professor" not only assumes a title for himself but, with cheap prodigality, bestows one on Mr. Winans. We suppose these title-loving people reason thus: "The Declaration of Independence declares all men to be born free and equal; now there are men who are do tors and professors, ergo all men are entitled to either or both of these titles or any other that will add to the importance of the appropriator in the eyes of those with whom he desires to stand high, or from whom he expects to make a profit, or which will con-tribute to his own self-love."

all pretense and sham; let each individual stand squarely on his merit! If a man or woman has by long years of patient study and labor, acquired, from proper authority, a title, by all means let it be given to him or her on every proper occasion. Spiritualists are fighting the shams of the religous world; they should be consistent and not create shams of their own; especially shams o transparent as to excite the contemptuous pity of every sensible person of whatever sect or party. We have used Mr. Kenyon as an illustration, without a particle of personal ill will toward the man. He has plenty of company in his attempt to sail under false colors, and we may sometime feel impressed to tell him, through the Journal, who some of them are. The last line of Mr. Kenyon's letter may require more time to translate in-to English, than our readers can bestow, hence we give what we suppose to be the

meaning: "Correspondents will please not address letters to me, but direct them to Kenyon & Winans, Jackson, Michigan." Our advice to Mr. Kenyon is: Destroy your stencil buy a spelling book and grammar, study both, cultivate modesty, and eschew pretense.

GENERAL NOTES.

Mrs. K. Rutter of Hopkinton, Iowa,. writes "We would like to have a first-class lecturer come here."

Dr. A. B. Dennis is furnishing scientific contributions for the Cedar Rapids (Icon)

of great value to that paper.
Dr. J. K. Bailey spoke at Sullivan,Ill., Dec.
20th; at Evansville, Ind., Dec. 30th and Jan.
3rd, 4th and 6th, in Unity (Unitarian) church,

o appreciative audiences. Miss Susie M. Johnson, whose lectures are always interesting, has ceased her labors at Minneapolis, Minn., and will speak wherever her services may be in demand.

The Vermont State Spiritualist Association

will hold their Quarterly Convention in the Town Hall, Rutland, Vt., on Friday, Saturday and Sunday, January 25th, 26th and 27th, 1884. See notice.

Mr. A. B. French spent a part of Sunday with us on his way to Dakota and Nebraska, where he has this week been making people happy by telling them all there is known about the found Builders—and more too, maybe. Dr. Tanner, the famous faster, is practicing

medicine in Jamestown, New York. The physicians of that city made a fruitless attempt to secure his indictment by the grand jury as an illegal practitioner.

We have received a cordial invitation to be present at the fifth anniversary of the marriage of Mr. and Mrs. A. S. Winchester, on Monday evening, Jan. 21st, at Oakland, Cal. We regret our inability to be present, but our friends will please accept our congratulations and best wishes for happiness and prosperity.

Future punishment is discussed on the sixth page this week by representatives of two widely different schools of thought. The Journal does not agree with Mr. Colony but heartily endorses the views of Mr. Tuttle. We believe no more false or dangerous doc-trine can be thught than that which pervades the spirit of Mr. Colony's article.

Dr. Babbitt, of 64 East 4th St., Cincinnati,

writes us that on Feb. 4, he is to open a Col-lege of Magnetics to develop Chromopathy or Sun Healing, Magnetic Massage, the general philosophy and cure of disease, including the leading features of Anatomy and Physiology Magneto, Gymnastics aided by music for magnetic development, Patho-Mechanism, or the use of healing instruments and the science of the fine forces generally.

Dr. Stoecker, the great German Court Chap-

lain, is not noted for his courtly manner or good taste. His attack on the memory of Herr Lasker on account of the latter's religion, is in keeping with his inkanely intolerant course for a number of years. Such a clergy? man does more to damage religion than Bob Ingersoll's lectures.

A lady of Boston lately offered four prizes A hady of Boston lately offered four prizes to the scholars of the Boston schools, for the best-historical essays. Three of these prizes were taken by girls in the Latin and High Schools. It is always thus, with a fair op-portunity showing our girls are not inferior to our boys. Miss Hardaker to the contrary contributes allow.

notwithstanding
The Press Club of Chicago gave an informal reception last Saturday evening to Henry Irving and Ellen Terry. The rooms of the club were uncomfortably crowded.yet or the club were uncomfortably crowded, yet everybody kept good natured and a happy time was had. We noticed Prof. Swing, Deacon Bross, and several others, prominent church matters, did not leave in time to get home before Sunday.

A fraud calling himself Sumner, and claim ing to hail from St. Louis, is trying to fool New York. His story is that he was a "minister of the gospel" until he became a medium. He does the slate writing and perfume materializing acts, and will no doubt before leaving Syngues and other attentions to be leaving Syracuse add other attractions to his repertory. Let him alone! don't either fee or feed the rascal.

Mr. Fred L. Alles, late of the Pontiac Sentinel, accompanied by Mrs. Alies spent last week in Chicago as guests of the editor of the JOURNAL and other friends. After superintending the forthcoming excursion of the Illinois Press Association to Washington, Mr. Alies will at once remove with his fami-ly to the new and thriving city of Ontario California. No more desirable acquisition to the population and business force of Southern California could be made, and we congratulate the people of that vast country that what is a great loss to Illinois journalism is their gain.

S. J. Dickson, the popular and highly suclyn visit and again opened his old office at 266 Wabash Avenue, Rooms A and B. Brook lyn corrrespondents of the Journal are enthusiastic over his healing powers, and they also speak of him in the warmest terms as gentleman and a consistent, intelligent Spiritualist. We have been familiar with the work of all the prominent healers of the country for the past seventeen years and have yet to find one whose powers as a healer surpass those of Mr. Bickson, and his equal is very rare. We can cheeffully commend him to the afflicted of either sex.

Meetings at Lester's Academy.

The Spiritualists' and Mediums' Conference and Fact meetings at Lester's Academy, 619
West Lake St., are growing in interest and
numbers every Sonday, and Spiritualists of
Chicago and strangers visiting the city, will
find it to their interest to attend these, meetings, which are independent of any other so-clety, our society being called "The Spiritual Light Seekers." We extend a cordial invita-tion to all to come and give us light; come and get light, every Sunday at 3 g.m., where-you can spend an hour and a half-in mutual benefit, and hear good music and good speak-ers. Mediums and speakers are cordially in-vited to join with us in making this a plea and hall and a cheerful home for Spiritualists. We shall give our special attention to make our Sunday Evening Dime Social and Musical Entertainment at 7:30 p. M., an enjoyable af-fair. Circles will be formed in the parlors of the hall for manifestations when desired by visitors. Spiritualist papers for sale at the hall. Two lines of street cars, Lake and Ran-dolph Sts., pass the hall from State St. D. F. TREFRY, Secretary.

The Philosophical Society.

"TRUE BASIS OF ETBICS."

The meeting of the Philosophical Society last Saturday night was ay usual well attended. Mr. Sidney Thou.as lectured upon "The True Basis of Ethics.

True Basis of Éthics.

Extracts from inscriptions on ancient Egyptian tombs were read, and the lecturer clained that from the sentiments expressed there their civilization and code of ethics was superiorito our own. At the opening of the present century all Europe was engaged in war; then came the American war of the revolution; then the civil war; then the Franco-German war, and the wars in the East. There was no improvement in this century over the one which preceded it. The foundations of the city of Chicago were laid in prayer, and La-Salle street was named after a priest. The churches were numerous and conspicuous. Let no one say that religion had no opportunity in this city. But look at the daily records of crime in the daily press. No one who loses his purse or any article of value in the streets has the remoleat idea of having it returned. Every door and window must be locked and barrad. No woman can walk the streets alone and unmolested after dark. If some more enduring system of ethics is not adopted chaos would shortly ensue. Herbert Spencer had said that morality did not keep pace with modern civilization. A prominent divine says the churches are not half filled, and the pulpit can reach but a small fraction of the population. As a remedy the lecturer thought a true basis of ethics should be sought for. Everything in ethics was conditioned on individual existence. Prudence was the first law of morality. Social intercourse was based on veracity. Order was dependent upon regularity of conduct or obedience. Equal rights were secured by justice, love by benevolence. and fortitude by patience.

Upon these principles was based the law of thics. Virtue caused happiness; vice unhappiness. If one principle of right was violated all the others were dethroned. The TRUE BASIS OF ETHICS could not be religion, though it was not strange that the casual inquier should think that morality was based on religion. Space could not be religion, they was supersitious person was led rather by the lingaination than the reas

Pianos for the Governor General of Canada—We see by the Ottawa Citizen that two planos, of the celebrated Factory of Win. Knabe & Co., have just been selected for his Excellency, the Marquis of Landslowne. One was a magnificent Grand Knabe? In elegant Rosewood Case, and the other one of their Upright Cabinet Grands. The Tone, Touch, and Workmanship of these Instruments are described as being perfect. The most thorough judges were employed to make the selection, one of them being Mr. E. Harriss, who, previous to leaving England, held the high appointment of Local Examiner to the Royal Academy of Music, London.

The Atlantic Monthly is an admirable magazine and might profitably be read by every intelligent family in the United States. It keeps up well the high reputation it gained years ago for the excellence of its Strial and Short Stories, Essays, Poetry and Criticism.

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Married.

On New Year's Day, Mrs. Mary A. Fellows was married to Louis Ahrens. No cards. Friends are invited to call at their residence, 3758 Johnson Place.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Association will hold their Quarterly Convention in the Town Hall, Rustland Vt. Friday, Sainarday and Sun, Iay, January 25th. 26th and 27th. 1884. Teeps D. Bittles the wonderful bott medium from Boston, is form. O-phas B. Lenn, from Boston, Mass, the topniar platform entary, will be present and occupy the platform. S. A. Wiley of Rockingham, Mrs. Kman L. Paul of Morrison Control of the Control of the Control of March 1885. As well of Mandaland of March 1885. The Mandaland of Branchon, Mrs. Let Saintheaster of V. Bandolph, Sainth of Branchon, Mrs. Let Saintheaster of W. Bandolph, Sainth of Branchon, Mrs. Let Saintheaster of Mrs. Bandolph, Saintheaster of Mrs. Let Saintheaster of Mrs. Control of March 1885. The Mandaland of Branchon of Mrs. Let Saintheaster of Mrs. Let Saintheaster of Mrs. Mrs. Saintheaster of Mrs. Saintheaster of Mrs. Mrs. Saintheaster of Mrs. Saintheaster of

per dist.

All due arrangements have been made to make this one of
the best Conventions ever held. In the State; therefore, it is numericant that those who have eigened the stat is put in the state of the state of the state of the state of the signed, if they do not intend to be present at the meeting.

A could invitation is evolved to all,

GEOLIGE W. HIPLEY.

MOSTREEF, YI. Jan.

Chairman of Board of Managers.

Montpeller, VL, Jan. 1, 1884





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Voices from the Reople, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio Philosophical Journal Baby is Dying.

BY GEO, R. RANSOM.

Whisper softly! baby's dying,
Let your footsteps gently fall.
Soon she'll pass from Earth to Heaven,
Vex her not—the angels call.

See, she smiles. Her dim eyes sparkle. Guardian angels she can see Hovering o'er her, only waiting For her spirit to be free.

Ah! she's gone, the little darling,
With the blessed angel band;
They will love her, they will guide her
In that fair and fadeless land.

They will tell our vanished darling,
For she is our darling still,
How we all may soon be with her
If we do our Pather's will.

Deal? No, she is only sleeping; Resting from her pain beguiled; Soon she'll wake in life immortal, Soon she'll wake an angel child.

Weep not, friends, because she left us.
God who rules has willigi it so.
Up the path she has ascended
We with tearful eyes must go.

Whisper softly! Oh! our baby
Dwells on Earth with us no more.
Hark! I hear her sweet voice calling.
Hato's waiting by the door.
Athens, Ga.

For the lieligio-Philosophical Journal Prof. William Denton.

A SONNET BY EMMA TUTTLE.

Slain by the one worshiped. Lonely tain
In pallic stillness, on a lonesome coast,
Far from his home, and all who loved him most,
We mourn him in the tearfulness of pain.
Nature herself to turn his murder-est.—
She whom he worshiped, bilinded by his zeal,
Until he sensed not wearmess, nor weal,
But walked enthused, o'er boilly distress.
Perfidious host! to force her guest to breathe
Death-freighted ains, and die of fever-fire!
What regal blossom can she rear to wreathe
His far-off grave, and 'wine his broken tyre'.
Keep his dear dust, distant dondain of night;
His soul, triumphant, dwelleth in great light.

Drinking to the Gods.

Drinking to the Gods.

The vineyard is surrounded, in Germany and other countries, by numerous poetic superstitions. The Swabians say that the grapes will receive a fine discussion of the surrounder of the theory of the vines are shaken the great will receive a fine discussion of the surrounder of the world have good wine, he must write on his cack; "O take and see that the Lord is good the cack," It one would have good vine, he must write on his cack; "O take and see that the Lord is good wine, he must throw the names of three whiches into it.

In Switzerland that playing dead toads on the burgholes of a their cooks. The ancient Germans were more to distinguish themselved as great drinkers; and the plous coatson of drinking to the health of their cook at their leasts, when they stard the plous coatson of drinking to the health of empty a cup to Bragi, and by that act to assume a promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held deads of that god. Such promise to emulate the held dead of the dead till on the castion of the control of the control of the control of the control of the gods. At their held to assume a promise to emulate the held dead of the god such that the control of the dead till go of the gods. At their held to deal the first of the gods. At their held to deal the first of the gods. At their held to deal the first of the gods. At their held to deal the first of the gods. At their held to be the first of t

The American Akudeme.

The American Akudeme.

The organization of The American Akademe was the result of currespondence between individuals in different parts of the country interested in philosophic study and discipline, which was followed by a Conference at Jacksonville, Illinois, in the early summer. The name of the new organization, "The American Akademe," was chosen as best expressive of its character, as a School rather than a sect in philosophy, with personal improvement and the intellection of Truth as the ulterior purpose. The members from a distance having signified their preferences, at a meeting in Sept. 1883, the following permanent officers were chosen, namely: President, Hiram K. Jones, M. D. Jacksonville, Illinois: Vice-President, Alexander Wilder; Secretary and Treasure, ex-optico, Mrs. Julia Palmer Steven, Jacksonville; Corresponding Secretaries, Thomas M. Johnson, Oscola, Mo.; Lewis J. Bloch, Chicago; Mrs. Isabella P. Drury, Orleans, Ill. Meetings have been held monthly and necessions received to membership. The indications of a deepening interest in philosophy are gratifying. A resolution was diopted fixing the third Tuesday in each month for stated meetings, and providing for a paper, address or conversation, at each season, to be contributed by some member. This inlikal meeting of the course greaty encouraged all present. "There yas an immense satisfaction, on the tear of all prepart, with the exercises," writes the President.

the part of all present, with the exercises," writes the President.

Mrs. F. A. Logan, writes as follows from Oakiand, Cat. I am now at home, from the thriving city of los longeles, where I gave five lectures to appreciative audiences, besides curing the sick and taking pleasure rides through orange and walout groves, and by hundreds of acres of Juscious grapes. We have a tyreum in this city at 1:30 o'clock, a mediums' meeting at 2:30, and at 7:20 in the erebing a Pact meeting, which concludes our Subjath day spiritual work. Mediums are being developed here; one, a gentleman of superior worth, who is a teacher of elocution. The guides will soon make a speaker of him. The power to break up pneumonia and fevers is with me still and has made itself feit anyong the suffering here, while I give to the angely the giory. The leading guiding powers are impressing me to buckle on the armor and scatter broadcast "Prophetic Visiona." All orders will be filled from the number 200 Market of the more and scatter broadcast

me to buckle on the armor and scatter broadcast "Prophetic Visiona." All orders will be filled from this number, 825 Market SL, Oakhand, Cal.

C. W. Weeks writes: We regard you as a veritable "Soldler of the Cross," a cross which many socalled Spiritualists have made so heavy; and surely, no general of them all has borne the blunt of the battle as you have. Already we can see glimpses the fair beights to which you are attaining where our grand philosophy can arise, cleansed of the foul excressures that Ignorance and Mailce would fain encumber it with and when a wiser, more grateful world justify appreciates our revered, peeries Deuton, our tender, scholarly Sargent, and the hele of other noble ones, then you, our brave standard bearer, will not be forgotten.

Our aged Sister, Mrs. Lois Hullet writes:

or, will not be projection.

Our aged Sister, Mrs. Lois Harlet writes: I again renew my subscription for my Journal. It is with difficulty I can see to read it, but if I cannot read it, i will give it to some one who can. I have taken it so many years that I do not feel as though I could part with it.

Could part with it.

H. B. Hiebee of Sparia, Wis, writes: I have taken the JOHNAL some ten years and always liked it; but I like it better now than ever. I am really proud of it.

H. J. Poster writes: The Jounnal, has paid us weekly visits for so many years that we could not do without it. I think it is the best paper pub-lished in the cause of Spiritualism.

For the Religio-Philosophical Journal. No Puture Punishment.

When science demonstrated that man had arises from low forms, that he was not created spericy from low forms, that he was not created spericy obsellence and shence needed no Savier to louve thin limmortality and confined happiners, I felt that "poll" as a place of terment, was wiged on foreout Spiritualism, that cling with a desperate grip to a locality which they declare, is crammed with people sufficiently the first that the best of the constitution to be printed and freed. I deptot believe there is any such things and the same an

had the matter to do over again he should not change his action.

Life in the body is beset with many anxieties, and anxiety is not happiness. Life in the spirit state can-not increase those anxieties, but on the contrary they must diminist, therefore, whatever may be the con-ditions which surround one's life in the body those conditions cannot be made worse by an entrance in-to spirit iffe. If the death of the body by any other means than the gradual diminishment of its forces by natural processes were an irreparable injury to

one's immortal prospects, then such death would have been made impossible, but the truth of it is that not more than one person in ten of rarth's enter population ever live out the full and rounded period possible to a healthful body. Death overtakes the children of earth by thousands of means, every instant of time. The infant, the child, the youth, the perfected man and the middle-aged die from various causes with every tick of the clock. Whether they wish to die or not, whether they are high or low, rich or pior, learned or ignorant, civilized or savage, white or colored, devout or irreligious, makes not a pin-sulfirence. Nature's inseverable haw sweeps them into the un-seu life by thousands every hour and it is presumed that not one of them is lost.

Jacksonville, Fla.

When Mr. Colony desires to "take issue" with the editor or anybody else, he should be careful to quote

editor or anybody else, he should be careful to quote correctly and not misrepresent the language of those with whom he differs. The editorial paragraph which he unintentionally no doubt, so garbles as to

which he, unintentionally no doubt, so garbles as to entirely obscure its meaning, was as follows:
Kind reader, if you are a Spiritualist, as we hope you are, you know this poor woman cannot escape from herself; neither can she at once be happy by reunion with her loved ones; but you know that the darkness now enveloping her is not elemal; you know that loving messengers from the realms of light are striving to add her weary steps toward higher and happier condition; you know that some time she will join her husband and child. Let us all unite in heart-feld desires for her progress toward light and happiness.

For the Retigio Philosophical Journ Is There a Future Panishment?

BY HUDSON TUTTLE.

A class of Spiritualists accepts the very ancient Asiatic doctrine that the spirits of itself essentially pure, and that all effects of sin committed in the body disappear at death, and the spirit ascends perfectly pure and unstained. We have heard it said from the rostrom by prominent lecturees that the spirit of the murderer, their, etc., was just as pure on reaching the Spirit world as that of the best person living. This is an ancient doctrine review, and a purt of the belief in reducarino. The appear is provided the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by its incarnation in the contamination of the spirit by the contamination and punishment in such a sense came from confounding terms. Natural laws or the laws of Gol are not cancillated the contamination of the spirit sp

joy to the emancipated spirit. It cannot get away from itself. The mother who takes her own life to join a husband and child gone before her, may not be shunned by them; may receive their love, but the desperation of the means indicates an unbalanced mind, which cannot readily recover its normal condition. Rightly understood, such is the logical conclusion of the editorial in a late number of the RELIGIO-PHILOSOPHICAL JOURNAL on the suicide. While the spiritual philosophy has a broad and loving charity for all-tit holds to exact justice. Every error, crime or, transpression may be outgrown in the lapse of years, and the spirit be thus redeemed, but the spirit immediately after death is the same as before the change, and carries with it in direct continuity the impressions of the mortal life.

In treating on this subject, physical and moral forces are too often confounded, and hence the conclusions drawn therefrom erronsons. There intrinsically is a wide difference between the violation of a physical and moral law, and to draw ilinstrations from one in reasoning on the other is fallactous. To burn our finger, either by accident or designis not a crime; we subject ourselves to the force of heat which in performing its work disorganizes our flesh and through the torn merves we experience pain. The vital force at once sets about reporting the injury. We are the same individuals without the less change in our character. Even if the injury is ineffacable, and the suffering ends by death, the character remains unchanged. When, however, concepteds to passion, trespassing on the rights of others, his character is changed thereby, inasmuch as intellect,

reason, conscience should govern and control, whereas he gives rein to the lowest animal faculties. This we call sin and crime. Granted, conscience is so weak it does not reprove him, and he enjoys the fruits of his sin. If we accept the doctrice of progress in spirit life, as well as in this, the time must come when the criminal's conscience will not be weak, when it will be, as it ought to be, the dominant faculty. How then will he regard the black record of the wasted and abused past? If not with regret and remore, then we meet with so great constitutional change at death that identity is as good as lost.

This city is the capital of the State of the same and has an elevation of about 1909 feet above sea level, containing, say 50,909 people. This city is built among the mountain tops, though, of course, not alogether upon the extreme peaks, but literally liting every tratine connecting the mountains, thus crowding its population into a comparatively small space. The streets being narrow are, at all reasonable-fours, filted with people ellowing and jostling each other in passing and meeting, and seat such an elevation the temperature is low, to stand upon an entitlenties, where a good view could be had of often of these streets, the people clad in their gay-colored variation of each too group and of the whole Mexicon by the people of the state of the whole Mexicon by the people of the state of the whole Mexicon by the people of the state of the whole where the people clad in the contains many very fine buildings—the usual plazas, the alemeda, the public baths, the States Prison and a great number of church buildings, though very many are now occupied for school and other secular purposes. The cathrelral with its high gowers is imposing in appearance, and internally ignitished with taste and expense. Strolling by it on a Sanday morning, I stepped in about as service was closing, so remained and came out with the throng, and just as I had reached the sidewalk was accosted with, "Good morning sir—I am so glid to see an American gentenna at our service," and turned to behold an elegantly dressed hady of the Spanish type with an exceeding large, instrous, black and beautiful eye, for she had all the remaining portion of her face rowers with her reboze. Ressing my hat, I replied Moslame, as you do not hersitate to address me, and also speak my nadive longer, I trust you will allow me to needs you out of this recover. I trust you will allow microwally allowed the properties of the state of the

Letter from Villa Ridge, Illinois,

To the Editor of the Religio-Philosophical Journal:

To the Editor of the Religio-Philosophical Journal:

I will pay my subscription now, so that the grand old RELIGIO-PHILOSOPHICAL JOURNAL will still continue a weekly, and let me assure you, a most welcome visitor in our family. We consider it this best paper published in the interest of Spiritual-ism, and we hope that it will continue its present course, which we believe to be the true one. Spiritualism, and we hope that it will continue its present course, which we believe to be the true one. Spiritualism, and bolding circles, who are yet quite think. In, our county town, Mound City, a great many are attending and bolding circles, who are yet quite innit. In, our goonty town, Mound City, a great many are inyselfgating the phenomena through the mediumship of a young man by the name of Geo. Cordingly, who has some very interesting phases of mediumship. He seems to gire the best satis faction in the trance state, his control giving some very good tests and performing some very wonderful cures. Since I last wrote you've of our family have crossed the mysile stream over into the bright beyond—our oldest and youngest daughters; the youngest was only sixteen months old; the eldest (Bertha) was sixteen years old, and quite mediumshib, being very clairvoyant. Her passing over was foretold through her own, hand some two years before while she was entranced. It was written out that she would be called before she would reach her eighteenth, year. The spirits controlled her hand while she was in Sept trance, and she knew nothing of it berself. She passed over the slash of last February. We can hardly feel that they are gone, for they both frequently give us ample assurance of their existence at our weekly circles. I believe that there is enough mediumsite power in each family to convince all of the reality of the life beyond what is called death. I hope to be habe to pay in advance in the future, for I expect to take the Jounnal, just as long as I can pay for it, and it continues in its present course of upholding honest m

Monsignor Capel. The Licing Church says: "When Mgr. Capel visited Chicago all the clergy of the church and the ministers of the various religious denominations received cards to his reception. The solitary non-Roman minister present was of the Presbyterian fold! The Presbyterian Synod which assembled in New York recently passed several resolutions to which they-halled "with satisfaction the evidences of the increase of a particular spirit and spirit of Christian freedom and progress, as exhibited in the pastoral letter of the late Synod of the Roman Catholic Province of New York: There are many shrewd observers, of tendencies who believe that the future growth of the Roman Communion" in this country will be from the confused, sectorischep, wearied ranks of the Protestant bodies, which when they broke off from Rome or Canterbury, carried only bits and fragments of the truth with them, leaving behind the priceless treasure of the Catholic faith and the Apostolic ministry."

For the fletigle Philasophical Journal.

Prof. Swing's "Inferences from the Being of God."

Prof. Swing's "Inferences from the Being of God."

"That seeking for a God there and not here; everywhere outwardly in physical Nature, and not inwardly in our own soul, where alone he is to be found by us, begins to get wearisome."—Cartyle.

Our worthy Brother, whose name heads this article, with a heart full of sympathetic sorrow at the "unrest of the religious world," in a recent serion, endeavors to assuage the "doubt or anxiety," which he say, "It is evident the greater portion of thinking persons have as to the existence or goodness of the Source of all beings."

As we read the beautiful periods of our Brother, we, too, were struck with sachiess af-the ling-riker clouds of doulet and creeds of fear" which a dying theology have all too plainty left upon his mind and heart. And we involuntarily exclaimed, "Oil that the radiant light of a philosophical Spiritualism might disperse these clouds, and so render our good Brother's efforts on behalf of humanity's highest wellare more powerful for good, more healing to man's wounded affections, and more satisfying to the unspeakable cravings of an immortal nature.

The learned Professor promises at the outset, that "The being of God once admitted, all becomes more harmonious and hopeful;" yet, in the same paragraph, he acknowledges that there is not "any wide-spread atheism," consequently he must himself see that "the being of God" is already almost universally "admitted." The world over, this is true. In all grades of culture and intelligence, from the "Poor Indian whose untutored mind sees fool in clouds and hears blim in the wind," to the most exalted intellects of our day, it is assumed as axiomatic that God, under one name or another, is: But about the nature of this Great Pirst Came, there are as many conceptions as there are planes of mind to entertain them. Amid all, the divine spark of goodfiees, of justice in the human soul, has caused many an individual to cry out in horror when the grim old glant Authority has hearliestly worried it with the hoarse bark

man's immortality which Spiritualism indubitably presents, how much brighter with joy to the hearts of the waiting millions of earth would have been his message!

My Brother, in an age bowing its knee to science, in an age cramming its infellect "fill the conscations of the front brain scintillate with electrical brightness," in an age prone to skepticism and materialism, in "an age barren of faith and terrified at its own skepticism," the goodness of the Alf-Pather vogchastes to Earth phenomena cognizable by the outer sense, proof capable of being tested in the crucible of science, that man's nature is indefeasibly immortal. These phenomena have come to supply a want of the age. Would it not be wise in us to utilize them in the upbuilding of a diviner humanity on earth? Immortality is made certain hereby, though by your own admission in the sermon under consideration, it "is not made certain" by your argument; and mourning ones are still left in doubt as to the future of departed loved ones. Oh! pour into their bleeding affections the balm of this certifude, this knowledge! Adel let them add thereto the other great fact that in no stage of existence is a human soul outside the pale of the Ali-Pather's infinite love as wisely manifested in the unerting operations of cause and effect. To the "lady of high standing, great refinement and sensibility, at the coffin of her mother," God would then become not "an embodiment of cruelty," but a loving Father indeed through the action of whose all-wise laws a mother had been transplanted to a better world. "Having this knowledge, pastors could then say (not in blind faith, but with clear-visional certainty)," worde of religion over the dead forms of biolized ones," which would be consolation itself. The mere prolability of a future life for man which our Brother's sermon presents, and nothing more, Spiritualism changes into as absolute a piece of positive knowledge as any within the praview of human key. When will the pastors of Christendom sufficiently free their minds

these things and essay to expose any space forbids.

Thanking Bro. Swing for the many beautiful thoughts in his sermon, and hoping that more light will come to him as well as to all of us, I subscribe myself a humble, but hytrust, earnest worker in the field of human chitube.

Neenah, Wis.

J. Actilian mine writes: The Journal is all that can be desired. It has a fair form, a beautiful solid and is filled with the spirit of progress.

Hrs. J. E. Ayers writes: I admire the Journal Salves fearless, bold and outspoken sentiments.

Mrs. J. E. Ayers wittes: I admire the Jour-Nal's fearless, hold and outspoken sentiments.

The Wommily Ideal. Henry C. Fedder, writing in The Manchattan for January, says that the essentially feminine type of Christianity finds its natural expression in the lical of tenderness and price emotion represented by the Virgin Mary. For, whatever may be our opinion as to the theological soundness of the Roman Catholic veneration for the Virgin, there can be no doubt that the elevation of this womanly ideal has profoundly influenced the course of civilization. If other ages of the world great respect has been paid to the idea of perpetual virginity, but in the Catholic reverence for the Virgin Mary a relessining and ennobling element has been supplied which throws a halo around the name of woman, and lifts us into a higher sphere of emotion. Of course, the woman of the future can not be molded entirely in accordance with the saintyl ideal of the Roman Catholic church. But it must be conceded that the exalted conception which has enabled this beautiful ideal to traverse the ages unobscured by the clouds of earth is of very great value to us in estimating the quality of woman's influence. If it does no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows how important has been the change produced by Christianity; and it alcoss no more, it plainly shows now important has been the change produced by Christianity; and it alcoss no more, it plainly shows now importa

Mount of the Holy Cross.

The mountain of The Holy Cross is one of the Rocky Mountain range in Colorado. It has an only the first I for t. The cross is formed by immoverifies in a precipitous cliff near the summit of the mountain. The standard of the cross is 1500 feet mountain. The standard of the cross is 1500 feet in length; the cross arins 700 feet. The snow in the rifts varies in depth from 50 to 150 feet and is electrical.

REGINALLY YOUNG.

A hernit once I knelt in rajes cell
A hernit once I knelt in rajes cell
And clasjed the crucifix with reverent band;
But now and moustains capped with snow i stand
Before a cross about whose arms there swell
Breezes that never touched the brow of man.
Thou snow-filled scar within the mountain's side,
tiod's hand alone thy deep cut lines could guide,
And form a cross with mighty-arms that span
The mount, I think of Calvary and kneet;
Here I may pray unstitled by the air
of, narrow cell, nor need my untaught prayer
Be framed to words; herein my brow may feel
The cooling stream that flows from that deep scar
As pure as if its font all sculptured were.

The cooling stream that flows from that deep scar As pure as if its font all sculptured were.

The Salvation Army prayed for a Philadelphia reporter thus: "We have a reporter here—a miserable reporter—a sinful servant of the unboly newspapers—a good young man gone wrong. Salan has made him obstinate, and he will not yield to persuasion and be saved. (b, help the wicked reporter. Help this reporter. The bevil holds the fort in this reporter, be so for he —. Hall-highel, Ob, may he Join the Salvation Army, ob.; Give him rependance. He is a type of all reporters, and they are all a wicked Jol." The Eleutenant stopped to give the reporter a Phown with the Bevill" "I was wicked once, but now I am porre!" The Lieutenant then began again: "Ob, kill this reporter," "Help the poor reporter!" "Down with the Bevill" "I was wicked once, but now I am porre!" The Lieutenant then began again: "Ob, kill this reporter; "Help the poor reporter!" "Down with the Bevill" it was wicked once, but now I am porre!" The Lieutenant then began again: "Ob, kill this reporter, the book obstinate to yield. He knows he ought to, but he is prouri—all reporters are. Ob, strike this reporter down; he is the Pevil in disguise."

Spider and Snake. Judge Robinson, of Easton, Md, tells how a spider caught a snake in his office. The snake had taken refuge under an old sofa in the back of the office, where a large spider had his headquarters. When the latter discovered his visitor, he threw a web around the snakes neck and fastened it to the bottom of the sofa above the snake. He then added another web, and another, and another, until the combined webs made a strong cord that compgelety fastened the snake until it could not extrical itself. If it athempted to ge forward, the cord mised its head higher and higher, until it was half off the floor. In this way it was kept a prisoner until Mr. Robinson released it.

Dr. Sammed Willhard in The Working Magazine in an article on the early History of Education in the Acta of 1815, noug 161, which permits the

on a map, he wir and that this singularly named district was—thicago!

The Chimes says: "In one of his lectures delistered in Brooklyn Mgr. Capel said: "Of the 200,000 (Roman) Catholics in London not 10,000 were of native blood. To Ireland England owes such (Roman 'atholic faith as it possesses.' The Mousignor has spoken the truth algain, and we hope it will stick fast in the memory of our readers. Roman Catholicsian in England owes lest strength to iromingration, and the same may be said of this country. Offscial statistics prose that since the High-thurch movemen began in Rogland Rome has steadily lost ground."

Supped on the Hack. One of the grand-children of General Turner, of Memphis, Tenn., was pronouniced dead the other day and was about to be further, when some one suggested that it should be latthed and slapped on the back. This caused it to breathe through its longs—something it had never done before—and at last accounts it was stive and doing well.

uoing weil.

A Living Battery. A helog electric battery, in the shape of a large black cat, is owned by Boh Craig, of this city. By putting one hand on the feline's breast and stroking its back with the other, one frels as if he was shocked by a heavily charged battery. The cat's glossy fur sparkles and ensits cracking sounds during the operation.—St. Louis Republican.

Republican.

Holy Hindoo Mud. The sacred tank in which the golden temple of Umrister. Northern India, is situated, was lately cleaned out for the first time for several hondred years. The und was carried off by the elite of Hindoo society, and coolies and low caste men were not allowed to touch it. Magy Hindoo ladies and gentlemen danted their roofs and bodies with the holy mud.

The Managersh. The majority of the Java-

Hindoo ladies and gentlemen danised their roofs and bodies with the holy mind.

The Japane-Sa. The majority of the Japanese women are very small. Indeed, they seem more like dolls than real mothers. The same impression of diminutiveness characterizes all the belongings of Japanese life. The houses are top houses, and the manikin race dwelling in them seem to be playing at civilization.

The Vatteau. The pope holds a consistory in April, when several cardinals will be created and the vacant sees in America filled. It is rumored that another American cardinal will be appointed at the close of the forthcoming council in the United States. It is probable that Archbishop Gibbons, of Baltimore, will be selected.

Cremation. The President of the United States Cremation Society says that there are 5,000 persons in this country piedged to have their bodies burned. There is as yet only one crematory—that at Washington, Pa.; but the plans are drawn for another, and the society is raising the money to build it. Fifteen thousand dollars have been subscribed. The building will, besides the furnace, contain a room for the resuccitation of persons who would otherwise be burned or buried alive; another for the keeping of bodies by refrigeration until the arrival of distant mourners, who might wish to take part in funeral ceremonies; and a third in which any desired rites may be held.

An Honest Offer, We trust none of our readers will overlook the astonishing offer made in this issue by The Jown Farmer Co., of Cedar Rapids, Iowan Their journal is one of the very best published—and a handrouse book to every subscriber all for one dellar. They also give over \$4,000 worth of articles to club raisers and agents. Send for sample copies and premium lists when you send in your dollar.

The strict Baptist churches are dying out in England, so one of Spurgeon's pupils tells the New York Baptist minister's meeting. Spurgeon's church is now about the only one which requires its members to be immersed, and even that lets anylody come to the communion.

I had Catarch in its worst form. One bottle Ely's Cream Balm stopped droppings into my great, pain and screness in my head and deafness.— rs. J. D. Hagadorn, Union, N. Y.

"It's a cold day when I'm left-hanging," said the icicle.

For cleansing the throat and strengthening the voice, Ayer's Cherry Pectoral is invaluable to singers and public speakers. "I loved thee once, I love the still," sings the whis-

Brown's Bronehial Troches for Coughs and Colds: 'I do not see how it is possible for a public man to be himself in winter without this ad-mirable aid."—Rev. R. M. Decens, Pocauget, Mass.

The wearing of cornets is on the decrease. That's what they're for,

"For 13 years I had Dyspepsia," wrote John Al-bright, of Colombus, O. "Samaritan Nereine cured me," Druggists all keep it, \$1.50.

It is a wise politician that can straddle the tariff." A sad man is not always large, though he may be one of great sighs.

Pay as you go. If you can't pay, stay. A sweet strain—pulling taffy. Baking Powder crushed will rise again.

Important to You.

Ayer's Pills Cure

A cidity of the stomach and Flatulence, Yellow jaundiced skin. Endryation and Languor, Rheumathe and Neuralgie Pains, Sick Headaches and Nattera,

Chronic disposition to Costiveness, Anamiscaused by Dyspepsia, Torpolity of the obstructed liver, Heart discase induced by Constitution, Apoplectic tendencies similarly originated, Relaxation of the nervous system. Torturing sleeplessness from in. ligetion, Inflammation of the cyclic bowds. Clogging and deterioration of the kidneys,

Pain in shoulders and back, Indigestion and Constitution, Liver Complaint and Bilitanness, Low vitality and Nervonsness, Skin Eruptions caused by Constitution.

Costiveness and Pain in the bowels, Uric acid poison in the blood, Rashes and Boils caused by Constitution Enfeebled sight and Nervous Tremors

Mental and physical depression, Aguetsh symptoms from Indigestion, Nausca, Dizzhess, abd Foul Breath, Youth and age troubles of women,

I naction of the secretory organs, Leoseness of the bowels, Loss of appetite and furred tengue, Swellings symptomatic of Dropsy.

There is no form of disease, caused by Indirection and Constitution, that does not yield to their beneficent power. They simplate the digestive and assimilatory stimulate the digestive and assimilatory of life, and large no drastic or weakening effects. Any one who chooses to campin will fail in the low community abunding willing witnesses to assure him that the hest pills in the world for cure of the many alments consequent upon derangement of the digestive functions are

Physicians and Patients say

"Ayer's Pills are one of the best remedies for billons decomponents that we present," DR. WM. PRESCOTT, Concard.

"Ayer's Pills are active, searching lead effectual, but not griping or deastle." Prov. J. M. LOCKE, Cincinnati, O.

"Ayer's Pills are far superior to any which have fallen under my notice." Dr. J. R. CHILTON, New York.

"Ayer's Pills are adapted to all the disorders which can be curred by the judi-cious use of a playsic." Dr. Samuer, McConnella, Montpeller, V.

"Ayer's Pills I gan using in my practice and find them excels at." Da. J. W. Brown, Oceana, W. Fa.

"Ayer's Pills have entirely corrected the costice babit, and vielly improved my general leadild." Rev. F. B. Hartowe, Atlanta, Ga.

"Ayer's Pills have cared Rheumatism and Kidney froubles among my crew, and they did away with my Dyspensia," CAPT. C. MUELLER, Elr. "Felicia."

"Ayer's Pills invariably curp me of adache." John Stell, Germantons,

"Ayer's Pills have cured me of Consti-ation of long standing." Loward O. Easterly, Rockford, Ill.

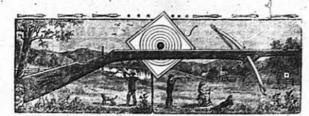
"Ayer's PHIs gave me new life and tiror, and restored my health," John LAZARUS, St. Johns, N. B.

AYER'S PILLS,

DR. J. C. AYER & CO., [Analytical Chemiets] LOWELL, MASS.

Sold by all Drugglets.

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gymnastics; and we make these labors at-tractive by basing them on the laws of men-

gymnastics; and we make these labors attractive by basing them on the laws of mental harmony.

If we were to have only six hours of school per day as at present, then we would give half an hour to each group, instead of an hour. This, of course would be much less thorough and complete, and much greater prominence would need to be given to some branches than to others. The perfect plan requires the entire time of the pupils, and could not easily be carried out with the present arrangement of our homes. But in a true form of society, the homes would be so arranged that the parents both could and would be more with their children than now, and yet the children be in the school.

We must pay the price of consistence for any good thing. A perfect school must have the counterpart, its base, and its end, in a porfect social structure. Let us net undertake to secure the one, if we are afraid, or unwilling to-have the other. The great problems of society can not be evaded or postponed by tricks or conservative compromises. Let us solve them with truth, and not with short lived expediency. Let us have a standard of culture as complete and all-sided as the unfolding wants of our composite humanity.

Sidartha.

Open Letter to Hon. Joel Tiffany.

Open Letter, to, Hon. Joel Tifany.

Dear Brother: I have waded through nearly four columns of your article in the Journal of the 29th of bec., headed, "Fundamental Errors in Theology." The waters seem pretty deep, but far from clear. The bottom is 'muddy and sticky, the surface floating with decayed leaves. The undertaking was discouraging at first as it was difficult to find which way the current ran or whether it was not a stagnant, unwholesome behalf of the readers of the Journal. and selfishly also on my own, to pause and beg of you to spend more time in condensing the expression of your thoughts. There certainly would be more readers, and your ideas would be more readily appreciated, if they could be stated with less verbosity and repetition. It is a lesson I am at all times striving to learn for myself, and trust, therefore, you will not take amiss the suggesting of it to you, as one recommended by all experienced and successful authors. To illustrate practically what is meant, allow me to point out that there are in your article 48 repetitions of the words "perception and cognized," etc., sometimes occurring very close together, and making a noticeable feature, that by many will be considered offensive to good rhetoric. In composition it always becomes a source of weakness instead of strength to use two synonymous words in expressing ameaning where one would have been sufficient. "Perceive" and "cognize are so nearly synonymous that they are mutually used in defining each other, and "cognize are so nearly synonymous that they are mutually used in defining each other, and "cognize would propably-have expressed your whole idea in every instance. At least it would have been constant repetition. It would not, methinks, be difficult to have stated in two columns all the ideas you have almed to express in four. But a word to the wise is sufficient. We need to criticise us all in these respects. Pope said:

Barrie ease in writing comes from art, not chance, As those move easiest who have learned to dance."

not oc dispicased should our richels, the said:

***Parac ease in writing comes from art, not chance."

***Excellence," remarked Sir Joshua Reynolds, "is never granted to man but as the reward of labor." Carlyle held that genius is the faculty of taking pains. Sidney Smith wrote: "A man proves a miracle of genius because he has been a miracle of labor." Dickens composed with the greatest care. Sir Isaac Newton wrote his "Chronology" fifteen times over before he was satisfied with it; Gibbon his "Memoir" nine times. Dr. Johnson bestowed much labor upon his productions. De Quincy is reported to have re-written some pages of his "Confessions of an Optum Eater," not fewer than sixty times over. Our poets and the finished writers of more modern times have been equally painsfaking. Pope published nothing until it had been a year or two before him; but this would not at all suit our faster age. Goldsmith Burns, Scott. Tennyson, Macaulay, Bancroft, etc., might all be quoted at large as examples of laborious care in revising and perfecting their productions. So let us all take heed before the editor gets after us with a sharp stick and polish up our essays to help the good JOURNAL for 1831 in beling a model of literary taste as well as of "Religio-Philosophical" and spiritual instruction.

As to the real substance of your article I was glad to find in the ninth main paragraph the following which has been abbreviated somewhat without changing the meaning: "Existence, in all its forms and operations, must be treated as a fact, which contains, inmostly, all the principles and truths of its production and maintenance. But these are to be ascertained through mental or spiritual culture; whereby we may be able to receive truthful ideals of things. And we are also to test the truthfulness of ideals, by comparing them with the actual, until we become able to perceive the

God and mammon.

There are points in your lengthy disquisition with which I could agree, but others to
which some objections might be raised. Few
readers will seek them out from amongst
your wordy and, in some cases, har-splitting
or metaphysical reasonings and I will, therefore, be content with alluding to a few samples.

ples.

The English language is very rich in the means for expressing our ideas either in the absolute or in the various shades we may desire to state them, without attempting, as you have done, to give different meanings to words now recorded as synonymous. The verbs "to be" and "to exist" are so nearly identical that the limiting of the former to original and the latter to derivative existence will hardly be allowed by philologists. There are a few antiquated terms used by you that it would be well to define strictly, such as, "the spirit of truth," "divine truth," "Christ spirit," "divine spirit," etc. is Truth a personage who has an individualized spir-

It that may walt upon and inspire us at times? Or is it an entity from which we may distill an essential principle and call it the "spirit of truth?" Or are we to understand by it the "great spirit"—the all pervading—the Delide Spirit that we love to believe true and faithful "without variableness and shadow of turning?" If the latter, then is the term, "spirit of truth," a misnomer, and should be called "the True spirit." "Christ" is derived literally from the Greek, meaning "anointed"—Messlah from the Hebrew meaning the same. The "Christ spirit" must therefore mean (by the letter) the spirit of an anointed person. Saul, bavid and other Jewish kings were of this kind. But what do you mean by it? If you mean as last implied that we are to grow "through mental and spiritual culture" towards the condition of perfected human beings, equal to or surpassing any appointed man that ever lived on earth, then well:—If not, what do you mean? "Divine Truth" what is it? We love now to consider all truth Divine, and anticipate the discovery as we grow wiser that the socalied natural truth and spiritual consistent with each other and law biding.

J. G. Jackson.

The Views of Hon. Joel Tiffany.

To use Editor of the Religio Philosophical Journal:

To whoever has read and understood the able and excellent words of Joel Tiffany, as given in the JOURNAL from week to week, their truthfulness will be apparent by the linstration given by an article in last week's issue by J.-G. Jackson, as showing how utterly useless is verbal teaching without that condition expressed in Mr. Tiffany's paper of the same issue, wherein he says: "There can be no truthful communication between parties upon any subject, where the elements essential to such communication on or exist as a conscious presence in the minds of each To the Editor of the Religio-Phile

essential to such communication do not exist as a conscious presence in the minds of each of the parties."

Any one who assumes that the folly, superstition, persecution, wrongs, blood and carrage of the world for nearly two thousand years, wrought in the name of Christianity, is the real Christianity, may with equal propriety name the ignorance, charlantry, fraud, deception, and deprayity, etc., carried on in the name of Spiritualism, as true Spiritualism.

ine name of Spiritualism, as true Spiritualism.

"He that hath ears to hear, let him hear," are the prefaced words to all utterances of the truth, for to none other can such words be addressed with beneft, any more than sound can be manifested to ears without lympanie, membranes. The first and foremost requirement is receptivity to truth. We must prepare the way and make straight its path. We must prepare the way and make straight its path. We must strock that the door may be opened." To us.

Nothing can be really one's own unless it is inwrought into the soul. The kingdom of heaven is within, and manifold are the experiences requisite to build up that "kingdom" in the soul; and although the kingdom of heaven sufferch violence, and the violent lake it by force, still these may not yet enter in, for the "flaming sword" ever guards the "Tree of Life" against violent approach. Yet we shun the bleak and rugged paths of life where wisdom and strength are gained, and desire instead its pleasant places, not comprehending that the real pleasure-grounds of existence are in readiness for us only as we are in readiness to enter therein; and that all things are conspiring and working together to bring about that condition or receptivity of the soul, which shall enable it to let in the sunshine of heaven.

"Onwards" is the command of the all-conquering truth. And if we do not heed that command and arouse from our lethargy our perceptions may, perhaps, be quickened by rough means; for we cannot escape from infinite love, nor the matchless wisdom and skill in accomplishing the purposes of that love, for it must save us from ourselves, from the darkness of our ignorance, and bring us into a knowledge of the truth.

Come up higher, come up higher, is the continued demand; and shall we be satisfied with the bondage of error when the terrible darkness of God is our inheritance?

Let us hasten to prepare the way thereto. O'ye everlasting barriers that shut up the kingdom of heaven against men, give way! O'ye blind guides and false

the fitness for which is not transferable to another.

Were the Theological notion of the atonement a fact, it would be the greatest calamity that could befall mankind! It would be to bereave the human race of the education gained through the discipline consequent upon transgression. It would in itself be a violation of God's law, and besides, were it possible to obtain expiation of our sins by casting them upon the innocent, the very willingness to do so, would leave us viler than before! Where else than her is the consummation of self-love? Where is nobleness of character in one who would not vastly prefer to suffer the penalty of his own transgressions rather than that another, and the innocent, should suffer it or that would cast it upon another? Wounded still is the Christ in the house of his (so-called) friends, and still these "know not what they do."

The idea of the deliverance of men by Jesus,

The idea of the deliverance of men by Jesus,

out of the destroying hands of the Father; the exchange of so much suffering for so many souls, the blood-bought redemption, is an error at which paganism would blush and which does not belong to that period; nor does it belong to Christianity, for no hint of such a monstrons id-a was ever given by Jesus. It derived its origin from the heathenish view of sacrifice as appeasing a deity. With such a misconception of the Supreme Being, no wonder men have worshiped Jesus as God, rather than so republive a deity. Theological error has robbed maukind of its noblest example as given in the character and life of Jesus, by ascribing to him the unifmited power and foresight of the infinite Mind, having which, he could not possibly be an example to us, finite and limited beings, for having infinite perfection he would from very necessity, overcome evil, as He who regulates the machinery of the world, bringing light out of darkness and good out of evil, cannot be subject to temptation. To place Jesus above humanity, is to place him out of the reach of humanity, and such is not the teaching of real Christianity.

The deity of Jesus—his atonement for the sins of mankind, his intercession with the Father in behalf of the welfare of His children, the requirement of such intercession and atonement—these errors, each and all, have no part or lot in the Christian system which Jesus taught, and are but the chaff which the winnowing fan of truth will remove.

But although there are still "blind leaders of the billind" yet the work of redemption

But although there are still "blind leaders of the blind." yet the work of redemption goes steadily on: A nobler conception of the source of life, the sustainer of the world and the universe of worlds, is dawning upon the mind of humanity. A better standard of justice, of religion, is being set up; men and women are learning that a religion of fear and selfshness can never bring joy and peace to the soul; are learning that the whole human family is God's. The darkness of the night of ignorance is slowly but surely receding before the incoming and increasing light of truth. The night is far spent, the day is at hand.

Bethlehem, Pa, 1. B. L.

Common Sense in Spiritualism.

To the Editor of the Religio-Palescaphoral Journal:

Every person who has arrived to the age of discretion, has, or ought to have, the faculty of Common Sense more or less developed; and they ought to apply it to all matters pertaining to Spiritualism the same as to all other subjects. The fact that so many good and well meaning people do not, but allow their blind credulity to lead them to accept and persistently uphold and defend everything that goes under the name of Spiritualism, is just what makes it possible and profitable for so many fraids and impostors to go up and down the country seeking new fields in which to carry on their rascally and bare-faced impositions, under the name of mediumship, and thus bring the cause sint ridicule and contempt. I have seen and known of a great many good, honest, and apparently, intelligent people, who, commencing to investigate the phenomena of Spiritualism, would lay their Common Sense one side and allow their credulity full scope; and in a short time they were the easy dupes of the tricksters. Some investigators, who have been anxious to become confuncted of the reality of spirit communion, and whose hearts were in unison with the beauties of the reality of spirit unism, after seeing so much fraud and deception in the physical manifestations, have become thoroughly disgusted, and to-day are among the strongest opposers. Others are still on the physical manifestations, have become thoroughly disgusted, and to-day are among the strongest opposers. Others are still on the physical plane, looking anxiously for every new medium and the latest and greatest wonder. This, is the class that are sometimes called "Camel Swallowers." I) often see them at conventions and at-campmedium strong the strongest opposers. Others are still on the physical plane, looking anxiously for every new medium and the latest and greatest wonder. This, is the class that are sometimes called "Camel Swallowers." I) often see them at conventions and at-campmedium strong the service of the search of th

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The Jesus Christ of Our Canonical Gospels.

BY GERALD MASSEY.

The Jesus Christ of our Canonical Gospels is called the "first Spiritualist," the "prophet, example and revelator" of the Spiritualists, the "greatest medium the world has seen, the most wonderful feacher of our faith?"

seen, the most wonderful feacher of our faith?

Ten years ago I game to America to disseminate very similar views, which I look upon as the simplest nonsense now! Ten years inadequately express in time the mental distance that I have traveled from that standpoint in the past. At that time I just took the Gospels as they stand, without any application of the comparative method to them and the earlier Gospels from which they sprang—without which process nothing that will be finally held authoritative can be established. Nothing will dive at last merely because it has been long believed; no length of time can endow falsehood with permanent iffe. I know now that the Christian religion did not commence where we first hear of it, nor with a personal founder whose history is supposed to be related in our Canonical Gospels. I know now that there is neither dogma nor doctrine in the whole system that was not pre-extant, excepting that delusion of the Word having been made flesh once for all; no dogma or doctrine that does not begin as Christian, with being absolutely unfintelligible and inexplicable to the Christians themselves.

The Christian cult did not commence with

ligible and inexplicable to the Christians themselves.

The Christian cult did not commence with our Canonical Gospels, nor with a personal founder supposed to be therein portrayed. For ten years I have now been applying the comparative method to both whole matter, Christian and pre-Christian, fundamentally for the first time, and one of my objects in coming to America is to proclaim some results of my prolonged researches.

Finding there was a Jehoshua or Jesus (the two names, however, are by no means necessarily identicall) in the Talmud, I assumed in common with most other people, that the Jesus Jourd in the Canonical Gospels to be an historical character. This was before I had compared and questioned the dates!

The Jehoshua of the Talmud was undoubtedly an historical character. According to a tradition preserved in the "Toledoth Jehoshua," he was related to Queen Salome, the wife and later widow of King Jannawa, who reignated from the ware lated to the call of C. She is evid to

tradition preserved in the "Toledoth Jehosh-ua," he was related to Queen Salome, the wife and later widow of King Jannæus, who reign-ed from the year 106 to 79 B. C. She is said to have tried to protect Jehoshua from his sacer-dotal enemies because she had been a witness

-

from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stada the Strayed One.

The Rabbi ben-Perachia is likewise an instorical character. He had begun to teach in the year 154 E. C.; therefore he was hot born lader than 180 to 170 B. C. But it is also related that this Rabbi fled into Egypt during the Civil War in which the Pharisees revolted against King Alexander Jannaeus. This was about the year 105 E. C.; and as Jehoshua ben-Pandira accompanied the Rabbi as his pupil, he may have been born as early as 120 B. C. We learn from Tract Shabbath, of the Babylonian Gemara to the Mishna, that Jeboshua ben-Pandira was stoned to death as Jehoshua ben-Pandira was stoned to death as a witard in the city of Lud or Lydda, and

was afterwards crucified by being hung upon the tree on the eve of the Passover. Another tradition records that Jehoshua was pult to death during the reign of Salome, which ended in the year 71 B. C.

Jehoshua is the sole historical Jesus knowneither to the Jews or the Christians. For Epiphanius in the fourth century actually traces the pedigree of his Jesus the Christ to Pandira, who was the father of that Jehoshua who lived and died at lêast a century too soon to be the Christ of our Canonical Gospels. This shifts the historic basis altogether; it antedates the human history by a century and destroys the historic character of the Gospels, together with that of any other Jesus than Jehoshua ben-Pandira whom both Jews and Christians agree to identify as the sole human personality. The traditions further show that Jehoshua was a Nazarene in reality and not because he was born at Nazareth, which never could have constituted any one a Nazarene!

which never could have constituted any one a Nazarene!

Now the Book Abodazura contains a comment on the Apostle James, in which it describes him as "a follower of Jehoshua the Nazarene," whom I have shown to be that "other Jesus," who was not the Jesus or Christ of Paul. Here then opens the great-rift between an historical Jehoshua, the magician preacher, and possibly spiritual medium, and the mythological Jesus of the Canonical Gospels; a rift that has never been bottomed and over which I have attempted to throw a bridge.

bridge.

The Jesus Christ of our Gospels is demon

despels; a rift that has never been bottomed and over which I haye attempted to throw a bridge.

The Jesus Christ of our Gospels is demonstrably mythical. I cannot enter deeply into the evidences here, but I treat the subject elaborately in some of my lectures. It is in the Christian cult as it was in the pre-Chig's, tian. There never was a Divinity in the feligion of Egypt, for example, who was not entirely mythical. Pre-mythical and non-human origin and element constituted the Divine. These divinities can be traced to their origin in natural phenomena. First, they were elementary powers, superior to man in relation to the external elements, which were feared as lawless forces that were frequently fatal to man. Next the types can be followed into the domain of Time; as Plutarch says; they obtained souls in the stars; that was as the Gods of Constellations and keepers of time and period.

They can be traced through the Stellar and Lunar into the Solar phases; the Supreme one as the Sun-God being final—not first in the series. It is the Divinity as the Solar God who is portrayed all through the Gnostic Iconography in the Catacombs of Rome. The Child-Christ is represented there as the Babe of Mary. But it is in the Mummy-image of the Egyptian Karast, with the Solar Disk and rays around his head! Here the Cfild-Christ is born and lies in the crib as the youthful Sun-God who is one with the Soli Suvieti of Rome, of Persia and of Egypt.

Christianity was certainly founded on the fulfillment of ancient prophecy. But such prophecy did not refer to any time when the God of heaven (in the current sense) would descend to earth and become human. The Word could not be made flesh in the Gnostic cult, the religion of the men who knew. The perfected-manhood might attain the Christ hood on earth, but they knew of no Christ above who could descend from heaven to become the model Man, once for all. This was the Christ potulated by the A-Gnostics, the men who did not know. The prophecy which could be fulfilled was Astronomical, a have tried to protect Jehoshua from his sacerdotal enemies because she had been a witness of his wonderful works. One Jewish account asserts that this man, who is not to be named, was a Disciple of Jehoshua ben-Perachia. It also says he was born in the fourth year of the reign of Alexander Jannaus, notwither the reign of Alexander Jannaus, notwither the reign of Herod. That is he was born in the reign of Herod. That is about a century earlier than the Christian ere; which is supposed to have been dated from the birth of Christ. Jehoshua is described as being the Son of Pandira and of Stads the Strayed One.

The Rabbi ben-Perachia is likewise an instorical character. He had begun to teach in the year 154 B. C.; therefore he was hot born laier than 180 to 170 B. C.—Rut it is also related that this Rabbi fied into Egypt. The Ao or Su (the Su-em-lept of Egypt. The Ao

matter.
Thus the great drama of Redemption en-

acted in the supposed Christian Scripture can be dated as Persian, Gnostic. Egyptian and Astronomical; and we find that Jesus the Christ had come at the end of the Age or Cycle or, as it was likewise represented, in the end of an Old World and beginning of the New; the drama was performed in the heavens, and the drop-scene let down in the year 2410 B. C. without any false claim being made by the Persians; Egyptians, Gnostics or Kabalists, or by any who knew that the celestial and Kronian Allegory had been fulfilled in a veritable human history! It was in a later age that this matter of the Mysteries: was reproduced by the men who did not know its origin, its age, or its significance, to substantiate the false claims that were made on behalf of the supposed human history. This is why the Engu and Lamb were continued as the typical Christ in the Gnostic Iconography preserved in the Catacombs of Rome. They were so continued after the Christian Era, because they had been adopted more than 2,000 years before. The Iconography of the Catacombs shows that no human being was ever portrayed on the cross as the Man Christ Jesus during some 600 or 700 years after A. D. The typical Christ is that of the Equinox from the year 2110 to 255 B.C.—the Ram or Lamb. And but for that, there would have been no "Lamb of God which taketh away the Sins of the world" to be found in the Gospel according to the Mithraic and Egyptian Mythology, which were founded on Astronomical data that are, yet Identifiable as matters of fact.

So late as the end of the Seventh Century, in the reign of Justinian II., it had to be decread by the Odonal Sciencia in the decread by the Odonal Sciencia in the Control of the Control of

as matters of fact.

So late as the end of the Seventh Century, in the reign of Justinian II., it had to be decreed by the Oxinqui Sixtum or Council of Trullo, that for the fature the figure of the real personal Jesus should be portrayed upon the crucifix." The Lamb was to be superseded "in the Images of Christ and God," and "he shall be represented in his human form. instead of the Lamb, as in former times." Here it took some seven centuries after A. D. to transform the Mythical Christ, whose type was the Lamb, into the actual and historical human being. In this way was the Christ human being. In this way was the Christ human being. In this way was the Christ made flesh and the Messiah of the Time-Cycle

was the Lamb, into the actual and historical human being. In this way was the Christ made fiesh and the Messiah of the Time-Cycle took form.

There never was an early portrait of the Christ that cannot be traced to Gnostic art. It is as the Gnostics, following the Egyptians, who first gave human form and feature to the Christ that cannot be traced to Gnostic art. It is as the Gnostics, following the Egyptians, who first gave human form and feature to the Christ of the Leonography. These were the men who maintained the impossibility of the word; Logos, Messiah or Christ ever being incarnated in the flesh—the men who knewbette! And their portraits of the Christ consists of a dozen different pre-christian gods.

Think for a moment of the fact, and what it implies—that in the Catacombs of Rome, the supposed burial-place of the Primitive Christians, the pictures and feonography, of which have been said jooffer infallible testimony to the truth of Christianity, the Child Crist is the Munimy God of Egypt! The Jesus there portrayed is Horns. Herpocrates, Mithras, Osiris, Apollo, Pan—any and every, mythical Messiah; but there is no historical Jesus found amongst these pettorial records of the Christian faith, whereas all the presentants of the Christ of the Servet Gnosis, the sportraits of the Christ.

The Christ who was only portrayed by means of mythical types and by the art of the Gnostics must remain a mythical Christ, who is therefore the Christ of the Servet Gnosis, the spiritual Christ of the Gnostics, and not the carnalized Christ of the Gnostics, and not the carnalized Christ of the Gnostics, and some of the "primitive" Christians rejoiced in the name of Pisciculi or little Fishes.

When the Vernal Equinox entered the Sign of Pisces, 255 B. C., the type of the coming one was changed from the Ram to the Fish, and some of the "primitive" Christians rejoiced in the name of Pisciculi or little Fishes.

When the Vernal Equinox entered the Sign of Pisces, 255 B. C., the type of the coming one reproduced in the Fish o

nected with the Sign of the Fishes, which indicated the land of Judia.

The coming of the Kronian Christ as the
Fish-Man, Ichthys, the Man who comes up
out of the waters, is prophesied and dated by
Eadras in one of the Books of Wisdom: "Behold the time shall come that these tokens
which I have told thee, shall come to pass,
and the Bride shall appear." Also, "My Soot
Jesus shall be revealed with those that be
with him, and they that remain shall rejoice
within two years," which may be dated by
the year 655 B. C. This prophecy of Ichthys
or the Man from the waters was fulfilled in
the year 255 B. C. In that year the Bride or
Consort of the divine child appeared in heaven as the Bride in the Sign of the Fishes,
Thus the origin of Jesus, the Christ as Ichthythe Fish-man in the Gospels, is made to
identify his mythical character by means of
the ancient wisdom. When the Pharisees seek
a Sign from Heaven, Jesus is made to
say:
"There shall be no Sign given, but the Sign
of Jouah." "For as Jonah became a Sign ueto the Ninevites, so shall also the Son of Man
be to this generation." The Sign of Jonah is
that of the oan or fish-man of the menuments;
and assuredly there was no other Sign than

that the Solar Messiah, so he was reborn of the Fish-goddess as Ichthys the Fish, in the year 255 fl. C.

Moreover the ever-coming one is made to identify himself in that character, and to prophecy his own coming. "There shall be signs" in heaven and "then shall they see the son of man coming." The origin of Millennarianism has to be sought in this doctrine of the Time Cycles. The millennium ought to be near at hand, for in the last year of the present century the vernal equinox will pass out of the last degree of Pisces into the first of Aquarius, and after that we may look for something, if it is only the deluge!

The Semaritans are still in expectation of the Messiah who has, never yet come to deliver them, and are looking forward to the year 1910 as the date on his coming, which points to some remnant of the Astronomical Gnoe's being yet extant amongst them. The prevalent belief in the coming one as the true EI Mahdi, probably indicates the same origin among the Arabs.

So far from the Christian' religion being identical with modern Spiritualism, it was, as it continues to be, totally and fundamentally opposed to the phenomena now called spiritualistic. It was the pre-Christian cults that based the notion of immortality or continuity upon the evidence of abnormal phenomena and clairvoyant vision. It has been truly argued by Baring Gould, an English High-Churchman, that the neason why the Christian dogma of a corporeal resurrection has comparatively faifed with the people, was because the Drudie teaching of a spiritual continuity after death, had already taken too deep a root. The resurrection of Christ is emphatically corporeal; and how can a resurrection from the frame, bodily, demonstrate stant he is not a spirit, but that he returned in the old physical body, blood, hones and all. So the risen Osiris says to his companions in the parallel scene of the Ritalle. Give the your arm! I am made as year?

The Christ of the Gospels re-arises as the Mummy-Christ of Egypt, called the Krast (or

bones and all. So the risen Osiris says to his companions in the parallel scene of the Ritual: "Give Ime your arm." I am made as ye are."

The Christ of the Gospels re-arises as the Mummy-Christ of Egypt, called the Krast for Krist, who is especially said to come forth south and without a limb missing, because the sands of reconstituting the Krast after death south of the constituting the Krast after death had to be described by means of the physical ar corporeal imagery. The Christian doctrine of the resurrection itself furnishes absolutely conclusive evidence that it originatial in the Kroman mythology, and not in any come of Sprittualism. It teaches that we are to rise again, bodily, because Christ arose physically. The time of that rising again is to be at the end of the world. Christian revelation has no othek light on that subject, no matter how the Christian Sprittualist may try to read his interpretation into the plain facts of the case. Christian revelation knows nothing of immortality except in the form of some periodic renewal dependent on the coming one who is to come again and raise the dead at the end of the world. You want to convert Christianity find Spiritualism, but it won't and can't be seen converted. The Christians know better than that, and they are a thousand times more logical. They apprehend truly enough that the cuit did not originate in Spiritualism; hence when phenomenal Spiritualism is presented in our own day as a basis for immortality, just as it was in the pre-Christian ages and in all the mysteries where the genuine Gnosis was unfolded, the Christians stop their cars against any such report, or rush to arms to defend the faith against the alleged facts. You cannot spiritualize such a creed any more than you can make it scientific, and the reason for this must be sought and will be found in its mythological. Kronian, Solar and non-spiritualizarion, because it was falsely founded from the first in faith versus knowledge, the early Christians having been those who ignorantly believ

Although the day will never come when the horse, the noblest animal next to man, will be dispensed with as man's comrade in out door pleasures, it is curjous to see how already new luventions are taking the place of the equine servant for both pleasure and use. Electric motors and cable grips and dummy ongines are propering to drag all the horse cars; traction engines, road engines, steam plows, mowers, and steam thrashers are harvesting, planting, breaking down macadamized roads, hauling, leveling, mowing, by iron steeds that require no food except while in the act of work. Even a short distances and for menial service the day is perhape not far off when as a carte and gardage cars may man their bottled electricity under the box, that will propel them, in their rounds. For pleasure journeys it was once believed the horse would always stand first what could be found to appreach that mino of mind, and matter, that intelligent propulsion by keenly responsive muscle and nerve, that is found on the bact of a high mettled herse?

There is a bond of sympathy between all

Tiffany's Reply to Jackson.

J. G. Jackson—Dear Brother:—Your open letter addressed to myself after your very fatigating journey through my article of Dec. 29 uit., has been received and I have read it with care; and I hasten to acknowledge my obligations for the kindness and patience with which you have endeavored to Instruct in some of the elementary principles of rhetoric in some of the elementary principles of the total in some of the elementary principles of the corn." "Airky" with slime, and the "decayed leaves floating upon the surface;" and where it was, that you became discouraged because you could not find the "direction of the current" in that "stagnant" "unwholesome pool." I also looked to find that "verbosity" and "repetition" which, you say, has cansed those articles to remain unread, and really I could not find them.

In that article I desired to establish the proposition that spiritual trath can not be communicated by repoal statement alone. My argument was addressed to all classes of readers, whether religious or irreligious; whether learned in books or unlearned. In that article my several propositions were based upon-what, to me, seemed to be self-evident to aby one at all familiar, with his own mental-operations. I desired so to distinguish between fact and truth, that anthority for a truth. This led, necessarily, to the definitions called for a statement of the difference between being and existence, which I endeavored to make in as few words as possible, consistent with perspicuity; and i occupied only about one column in the discussion of these questions. Now, Brother, if you can treat those questions with less "verbosity, you will oblige me.

You complain of my use of the words "perceive" and "cognitions" to have held and individual to the definition of a fact as well as of a truth. These definitions to prove that they are synonymous; and you quote dictionary tefinities to prove that they are not made upon the order of the mind itself; fashioning it "perception" as an impression made upon the order of the mind itsel

been clothed, rather than innears to "per-citive" and "cognize" the significance and truthfulness of the same. That for this rea-son, you had become entangled in the too abundant drapers, which caused you to stun-tly and fall in your effort to reach its signifi-

and fall in your effort to reach its significance.

As you say, Brother, "The English language is very rich in the means of expressing one's ideas, either in the absolute, or in the various shades we may desire to state them, without giring, different meanings to words now recorded as synonymous." But you elte the verbs "to exist" and "to be" as synonymous words in their use. Permit me to inquire, is the verb, "to exist" ever correctly used, to express the essential being of the Infinite, the Elernal and Absolute? Is not its use in that respect, confined to express the manifestations of such Presence in the finite and temporal? Do you recognize a distinction between "being" and "existence" between "esse" and "existence." In what sense can you make E-se and Exister synonymous? Brother, I may be willing to accept you as my teacher in rhetoric; but I shall be

"The Ethical Consequences of Darwins' Theory." (B. F. Underwood in The Index.)

In another column is printed a summary of a paper by Mr. It. W. Holland, kindly prepared by him for The Index by our fequest, in which the author gives an outline of his views as to the ethical consequences of Barwin's theory. The paper, as read, doubtless contained qualifying phrases which could not be put Into brief summary, and some of which, very likely, are necessary to convey the anthor's meaning with fulness and precision. Making allowance for this fact, Mr. Holland's reasoning, nevertheless, seems to us open to criticism, and his conclusious unwarranted by the theory the moral implications of which he endeavors to explain: He emphasizes one class of facts and precision, which are quite as important to consider in order to understand "the ethical consequences of Darwin's 'theory,' are, so far as one can judge from the yummary, wholly ignored.

Certainly, natural selection must have phayed an important part in the development of mar in the early periods of his existence; but happily, with his departure from the point of his animal origin, the struggle for existence has acquired shulder form, and among the most advanced peoples to-day is largely a competition in useful arts and purguits. Civilized man has emanetipated himself from those conditions under which his ancestors struggled, and has been able to substitute his own rational spontaneity for the blind forces of nature. He now contemplates his relations and surroundings, and seeks to improve them by means of political and social institutions. He has a moral nature, and is interested in the well-being of his fellowmen. He has a conception of equal rights and reciprocal duties and obligations, together with extended sympathies and altruistic feelings, which awaken his interest in the wellare of therace to which he befongs. "Moral life," says Lewes, "Is based on eympathy; it is feeling the need of mutual help, we are prompted by it to labor for others. The egoistic impulses. Enlightened by the intuition of our common unity of weakness, we share ideally t there's mainting with follows and proceions. Stating allowance for the state of the conclusions unwarranced by the condevore to explain. He complexes one spect of conclusions of facts and proceios one spect of conclusions of facts and proceios one spect of conclusions. The conclusions are conclused facts and proceios one spect of conclusions of the conclusion of the con

quisite conditions of the ideal law of heredity are no more realizable than in the domain of astronomy. Indeed, the resisting and perturbing influences in the former are far greater in number and variety, ever increasing with increased complexity of organisms, until, in man, the "exceptions" are so numerous that the majority of people, even to-day dispute or doubt the law itself. If we study heredity without considering fully the conditions and circumstances which modify and neutralize inheritance, the results of our investigation will be one-sided, our conclusions fallacious, and the results without practical value.

Nothwithstanding heredity, we must remember the lower forms of life are subject to continual modifications due to causes but little understood, and that many of these modifications, by transmission, are incorporated into the constitution of the species. But man is, susceptible of immensely greater mental and moral modification. He is born in a social-medium in which are registered the accumulated results of centuries of labor.—language, knowledge, beliefs, institutions.

literature, customs, conventionalities, etc.—which determine his action not less, perhaps more than heredity. The more he advances, the more complex becomes this social medium pressing upon bian continually and in a thousand ways. "Education." says Ribot, "is a sum of habits: among civilized nations, it builds up an edifice so skilfully contrived, so complicated, so-laboriously raised that we are astonished, if we examine it in detail. The fact is, six thousand years and more stand between the two. Many of the habits which we construct through education have cost the race centuries of effort... Education, after centuries of effort, has made us what we are."

race."

Equality of ability, education, or happiness among men is not to be expected; but every civilization, in proportion as it becomes infused with the moral spirit, must strive to equalize as far as possible the conditions under which each may achieve the full possibilities of his being. Efforts in this direction are more in harmony with our highest nature and more likely to be fruitful of good results than attempts to extinguish the families of

the less favored and less fortunate of our fellow-beings; for the conditions of life to far to determine its success or failure. "Had Cusar come of a proletarian family," says Henry George, "had Napoleon entered the world a few years earlier, had Columbus gone into the Church instead of going to sea, had Shakespere been apprenticed to a cobbler or chimney-sweep, liad Sir Isaac Newton been assigned by fate the education and the toil of an agricultural laborer, had Dr. Adam Smith been born in coal hews, of Herbert Spencer forced to get his living as a factory operative, what would their talents have availed?... As the common worker is on need transformed into queen bee, so, when circumstances favor his development, what might otherwise pass for a common man rises into a hero or leader, discoverer or teacher, sage or saint. So widely has the sower scattered the seed, so strong is the germinative force that bids it bud and blossom. But alas for the stony ground and the birds and the tares! For one who attains in his full stature, how many are stunted and deformed!" his full stature, how many are stunted and

blossom. But alse for the stony ground and the birds and the tares! For one who attains his full stature, how many are stunted and deformed?"

The approximate equalization of the conditions under which men may pursue happiness will be more effective, in our opinion, in preventing crime than "severer measures against criminals." However many criminals are annually executed, the number will not be reduced, but increased under such a system as the one proposed, which has been sufficiently tested, as, for instance, in the reign of Henry VIII. and in later as well as in earlier periods. A large proportion of those who commit crimes are no mofe badly organized than multitudes who, in more fortunate circumstances, live and die respected by their fellow-men. Measures directed against the increase of a certain class of criminals by propagation would serve somewhat as a preventive of crime, but a more general and radical preventive must be sought in such social reforms as will diminish the causes of criminal acts.

Doubtless there is valid ground for objection to mugh in the policy and practice of labor combinations, but it results chiefly from the very antagonism which is fundamental in the system outlined by Mr. Holland, "Selfishness on the one side resisting selfishness on the one side resisting without itself using harsh measures. Further, it may be fully admitted that the evits of working class combinations, great as they are, go along with certain benefits, and will hereafter be followed by greater benefits,—are evils involved by the transition to better arrangements." These evils should be contemplated with some considerations of the good accompanying them by those who hold that war, with all it implies—wholesale slaughter, orphanage, poverty, oppression in the form of taxation, and moral retrogression—should-be encouraged in the interests of an aristocratic race.

Of course, under a system requiring w

encouraged in the interests of an aristocratic race.

Of course, under a system requiring war for its success, a large number of offspring are necessary constantly to take the place of those killed off; but, under an advanced industrial system, as Spencer says, "the highest constitution of the family is reached when there is such a conciliation between the needs of society and those of its members, old and young that the mortality between birth and the reproductive age falls to a minimum, while the rearing of children reduced, to the smallest degree. The diminution of tills subordination takes place in three ways: first, by elongation takes place in three ways: first, by elongation

rearing of children reduced to the smallest degree. The diminution of this subordination of this subordination of that period which precedes reproduction; second, by decrease in the number of offspring born and reared, as well as by increase of the pleasures taken in the care of them; and third, by lengthening of the life that follows cessation of reproduction."

We have quoted passages from well-known writers to show not only that no such ethical consequences as Mr. Holland imagines result from Darwinism, but that his conclusions are in direct opposition to the views of the ablest advocates of evolution,—those who, like Darwinism have given to the subject years of patient and laborious thought. It would be easy to show, we think, by going more deeply into the subject, that the "new ethics" outlined by Mr. Holland embodied in individual and social life, and recognized as the highest standard of conduct, would in a few centuries produce a type of human character as selfish, as cruel, and as victous as has ever existed on this globe. Even the type, so far as indicated in the summary, is one attenut at producas cruel, and as victous as has ever existed on this globe. Even the type, so far as indicated in the summary, is one attempt at produc-tion, which is not likely to evoke much en-thuslasm among the best men and women of this age, and for others the subject is with-out interest.

of this age, and to course with no disrespect to out interest.

We say this of course with no disrespect to the author of the essay we have frankly criticised, who is a gentleman of much ability of generous disposition, and whose interest in human progress is no less than our own.

B. F. Underwood.

The Appropriate and Impressive Ceremon-ies Attending the Funeral of Capt. Matt

Clary.

The funeral of Capt, Matt Clary, who for a number of years was conductor on the Kanisas City, Fort Scott and Gulf Railroad, took place from his late residence, 1,309 Dripp Street, Kansas City, Mo., Wednesday, the 2nd inst., at 1 P. M. The First Spiritualist Association, of which he was Vice-President, also the Odd Fellows and Knights of Pythias lodges, of Wyandotte, Kas., of which he was a member, together with a very large number of friends, were present. Capt. Clary being an earnest Spiritualist, by his request he was buried under the auspices of the First Spiritualist Association. The services were conducted by the dresident, Dr. E. G. Granville. The choir of the Association sang the hymn entitled "Oh, Think of the Home Over There," after wisch Dr. Granville delivered; the following address:

ville. The choir of the Association sang the hymn entitled "Oh, Think of the Home Over There," after wisch Dr. Granville delivered: the following address:

My FRIENDS:—I feel honored in being-invited to speak at this man's funeral—he was my friend and brother—noble, generous and true. To know him was to love him. He was an affectionate husband, kind father and a true friend. To him the hand of want was never extended in vain. Being human he possessed faults, but his good deeds were so numerous and bright that his few faults were dimmed like the flame of a candle before an electric light. Being possessed of a brave and truthful spirit it was but natural that when he became possessed of the knowledge of immortality through the phenomena of Spiritualism that he so boldly and enthusiastically labored to convince others of its truth, and thereby creating peace and joy in many a doubting heart. Brother Matt Clary was a Spiritualist of the firmest type, and many here to day know how earnestly and unselfishly he worked to aid them and others in obtaining the proofs of a continued existence beyond the tomb, and so many can look to him with thankful hearts for being the first to assist them in solving the great question, "If a man'd te shall he live again?" He has performed deeds, worthy deeds enough

for render him immortai. Death had, an icre label of the control o

or our risen brother assures us that he is not gone, but here with us, just as ready and willing to assist us in our search for truth and happiness as when in the form. To the widow and orphan I would say, your husband and father still lives, the same loving kind protector and provider; having the same interests and affections for you still.

If you desire to total bles and how here here

terests and affections for you still.

If you desire to join him and have him continue to lead you on forward and upward, you must continue to live as in his presence, under his loving eye, and you must energize to lead the life that has elevated and ennobled him. He will still love to gather with you in your family circles and join with you in singing those songs he loved so well; he will continue to counsel and advise you—and no greater joy will he experience than when he can make his presence known to you. Remember dear ones in your sorrow that your only loss is the removal of this physical body, that which animated it—your husband and father passes not into the grave with t, but will be near to guard, guide and bless you as before.





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"The bond which unites the human to the divine is Love, and Love is the longing of the Soul for Beauty; the inextinguishable desire which like feels for like, which the divinity within us feels for the divinity revealed to us in Beauty. Beauty is Truth." —Plato.

I have come from the heart of all matural things. Where life from the Soul of the beautiful, springs: You shall hear the sweet waving of corn in my voice. And the musical whisper of leaves that rejoice, For my lips have been touched by the spirit of pray-er.

Which lingers unseen in the soft summer air; And the smile of the sunshine that brighter Hath left a bright ray of its light in my eyes.

Grown weary and worn with conflict of creeds, I had sought a new faith from the soul with its ne When the love of the Beautiful guided my feet Through a leafy arcade to a sylvan refreat, Where the oriole sang in the branches above, And the with-roses burned with their blushes of b And the wible-roses burned with their blushes of b And the purple-fringed aster and bright goldens white pewels of beauty adorned the green sod.

O how blessed to feel from the care-laden heart All the sorrows and woes that oppressed it, depa And to lay the tired head, with its achings, to ro On the heart of all others that loyes it the best; All the sorrows and woes that oppressed it, def And to lay the tired head, with its achings, to On the heart of all others that loves it the best O thus is it ever, when, wearied, we yearn To the bosom of Nature and Truth, to refurn, And iffe blossoms forth into beauty anew, As we learn to repose in the Simple and True,

No longer with self or with Nature at strife. The soul feels the presence of fulfilled life: And the vote of a child of the lum of a bec, The soumoient roll of the deep-heaving sea. The mountains uprising in grandeur and might. The stars that look forth from the depths of the

night—
All speak in one language, persubsive and clear,
To him who in spirit is waiting to hear.

There is something in Nature beyond our control, That is tenderly winning the love of each soul; We shall linger no longer in darkness and doubt When the Beauty within meets the Beauty without, Sweet Spirit of Nature, wherever thou art, O fold us like children, close, close to thy heart; Till we learn that thy beson is Truth's hallowed shrine.

shrine,
And the Soal of the Beautiful is—the Divine,
—Lizzle Doten.

MISCELLANEOUS.

Mrs. Murray, the wife of Rev. W. H. H. Murray, has just returned from Europe with a diploma from the Vienna Medical College, both as a physician and surgeon, being, her friends say, the only woman in the country with this certificate.

triends say, the only woman, in the country with this certificate.

Miss Clara Barton, who has been at the head of the woman's prison at Sherborn, Mass., since Mfril it, resigns to resume her work in the interest of the Society of the Red Cross. She resigned in November, but fovernor Butler persuaded her to serve during the year, and he now accepts the resignation with many kind words.

Mrs. Emma P. Ewing of the Chicago Cooking School, has jost been appointed "Lecturer on Domestic Economy," at the lowa Agricultural College. "Sie is also President of the Chatananda College of Cookery, and retains her Chicago School.

Twenty-seven young ladies have just re-

her Chicago S-hool.

Twenty-seven young ladies have just received diplomes at the New York Training School for Nurses. They presented themselves on the occasion attired in long aprons and white caps, such as they will wear on duty. Two hundred women have-been graduated from this school since 1873, most of whom are engaged in their profession in hospitals or private families. Physicians in charge declare that this school has brought about a revolution in the system of nursing, and that hospitals are much better managed than before the training school was founded.

The list of inventions by women which

founded.

The list of inventions by women which were on exhibition at the Woman's Department of, the late exhibition in Boston, embraced such curious thirgs as iron castings, improved bearings, and improved furniture. There were trays for trunks, book covers, stove grates, oil stoves, a life preserver, chemicals, dye stuff, and many articles of household use.

tear, dye stills, and many articles of noise-hold use.

The lowa Legislature presented Kate Shelly, on January 15th, the day on which it took possession of the new capitol in Des Moines, with a handsome medal of the value of \$150 and \$200 in money, in recognition of her heroic act in preventing, on the night of July 6th, 1881, at the risk of her life, a disaster on the Chicago and Northwestern Kailroad, near Moingona, Iowa. The pity of it is that this money was not better expended. Kate's mother, a poor widow, has hard work to supply five children with food and clothing. And her own good should have prompted the givers to have put the constant of a useless medal in to some, thing which wauld have afforded permanent help by which the child might have learned to take care of herself.

The statue of Harriet Martineau was publication.

have learned to take care of herself.

The statue of Harriet Martineau was publicly unveited at the Old South Meeting House in Boston, on the last of December, in the presence of a large audience. It was made through the efforts of a committee, mostly women, with Mary Livermore at the head. Hume Whitney, the artist, represented Miss Martineau, life size, sitting in an easy attitude with crossed hands. The face has a pleasant, dignified expression and is said to be very natural.

"The address at the unveiling was delivered by Mrs. Livermore. She said. 'Harriet

pleasant, dignified expression and is said to be very natural.

"The address at the unveiling was deliver-ed by Mrs. Livermore. She said, 'Harriet Martineau was born about eighty years ago. She took an active part in the anti-slavery movement, and was an advocate of woman's rights. Purity of life was strongly urged by her. She was herself a total abstainer and advocated the cause from the platform. Work-ing earnestly among the lower orders of men, questions of labor and land reform, peace and education were debated and written up-on. She was also as beautiful in quiet do-mestic life as she was industrious in public life. She may not have had genius, but she had character; and that is better than genius,

life. She may not have all the series had character; and that is better than genius, if you can have but one.

"Mrs. Livermore was followed by Wendell Phillips, who referred to the moral power exerted by Miss Martineau, and said that it was eminently proper that we should thus hoaor this counsellor of princes, and adviser of ministers, this woman who has done more for beneficial changes in the English world than any ten men in Great Britain, Miss Martineau has the great honor of having always seen truth one generation ahead. We place this statue here in Boston because she has made herself an American. She passed through Boston on the very day that William Lloyd Garrison was mobbed on State street."

CANADA A PARADISE NOR WIVES.

A few weeks ago, says the New Northnesste

CANADA A PARADISE ROP WIVES.

A few weeks ago, says the New Northwests
"a wife-beater was arrested in St. ThomasOntario. When the case was called for trialthe prisoner took refuge behind the common
law, claiming that he had a right to whip his
wife. He was prompily discharged by Judge

Woman and the Ziouschold.

BY HESTER M. POOLE.

[Metuchen; New Jerser.]

THE SPIRITOF NATURE.

"The bond which unites the human to the divine is Love, and Love is the longing of the Soul for Beauly; the inextinguishable desire which like feels for like, which the divinity within us feels for the divinity revealed to us in Beauty. Beauty is Truth."

Plato.

Lave come from the heart of all natural things.

Have come from the heart of all natural things.

over his own household."

Perhaps the wealthiest woman in the world is the Russian Grand Duchess Catharine, widow of the Duke George of Mechlenburg-Strelitz. She inherited, through her mother, one half of the fabulous wealth amassed by the Empress Catharine II, and her son Paul, the other half having descended to the reigning family. The Grand Duchess makes good use of her riches. She is not only a patroness of science and art, but maintains at her own expense several hospitals in St. Petersburg, providing also talented young physicians with means for scientific journeys and investigations. Near her paface she has established an eating house for indigent students.

An exchange says: "It is evident from the

tigations. Near her palace she has established an eating house for indigent students.

An exchange says: "It is evident from the records of history that women in former days held a more prominent position in the Great Councils of the realm than they do at the present time. Plutarch states that women had the percogative to sit and deliberate in Great Councils in cases relating to civil administration, and also in debates about peace and war. And Tacitus-speaking of the Brittons, says, "Sexum in higherits non discrement." Socialized, Queen or Princess of the level, successfully commanded the British armies and vanquished the Roman Viceroy, or Lieutenant Suctonius Paulinus, and no doubt that noble lady was a member of the deliberative council where the resolution was taken to fight the Romans, and that she should command the forces. Casar mentions that the British women were made use of in court, in council and in camp, furdon, in his 'Antiquittes of Parliament, states that ladies of birth and quality sat in the council with the Saxon Witas, and deliberated on all matters pertaining to peace or war, as well as to the civil administration of the realm, and in Wightred's Great Council at Beconceld. A. D. 691, the abbesses sat and deliberated, and five of them signed the decrees of the council along with the King, bishops and nobles."

This sketch of a woman who determined to have an avecation, is from the Commondered the

This sketch of a woman who determined to

King, bishops and nobles."

This sketch of a woman who determined to have an avocation, is from the Commonwealth:

"Miss Hearieita Muller, after graduating from Girton College, Cambridge, though provided with a large fortune, began to look about for a vocation. She decided to "evoteher energies to the interests of popular education, and determined to labor for a place on the metropolitan school beard. She attended the sittings, made herself familiar with its proceedings, and in two years before election day arrived, was acquainted with the practice and theoretical aspect of the whole subject of popular education at the English capital. By the invitation of Mr. and Mrs. Fawcett, she stood for Lambeth, one of the most important districts. Her opponents were men, but she went there and exerted herself indefatigably for weeks. She got fup scores of meetings where she made her first speeches; she called on all the prominent voters of the district; and spent over \$2,500 in the canvass. She was returned at the head of the poll, and received more votes than any one of the other fifty-one successful candidates. A year ago she was re-elected for a second term of three years, and is one of the most active and valuable members of the board. She went to Sweden, to study in that country the subject of calisthenies, as Swedish gymnasties will probably, at her suggestion, be introduced into the London primary schools. Miss Multer is also one of the reviewers of Westminster. Here was choice, object and fruition, a noble example, especially as she had no need to thus discipline herself. She dignifies her occupation for all others."

A suggestion for that class of women who are boarofing and find time hang heavily on

A suggestion for that class of women who are boarding and find time hang heavily on their hands:

A suggestion for that class of women who are boarding and find time hang heavily on their hands:

"A most interesting biographical class was once formed at a watering place under the following circumstances: A hady had brought with her a piece of Awork of extraordinary, size and beauty. It was an afghan of large size, and it was intended as a gift to a young couple who were to be married in the autumn and go to the frontier, the prospective brideagroom being an array officer. The afghan and its maker became a centre of attraction; ladies, young and old, affinered about it and its assiduous maker hand one morning, as most of them were ngaged in executing some kind of needlework, she proposed that several of the younger women should take turns in reading a book she was interested in, "Grimm's Life of Goethe." The proposal was accepted with avidity. The readings and the little discussions that grew out of them were anticipated with interest. Occasionally gentlemen joined the group; and one, a scholar, finally wrote a paper, summarizing conclusions and stating facts, which was read, upon an evening in the large parlor of the hotel, and excited enthusiasm. This gentlemstradvised the taking up of the life of any person, man or woman, who clearly influenced the thought and life of their time, and find out how and why; studying antecedents, history, the drift of public opinion, and all the conditions that could have exercised a formative influence. This led to serious study, and subsequently to the formation of a society by correspondence, many of whose members met for years every summer in the pleasant spot which had witnessed their first meeting."

In the last number of the above named pa per we find the following editorial remarks:

"With this number the Woman's Journal ompletes fourteen full years. It has issued fty-two numbers each year. It owes no man completes fourteen full years. It has issued fifty-two numbers each year. It owes no man anything except good will, and it pays its way. This is great success for a reform paper. During this time great changes for the better have been made in the condition of women. In nearly all the States the laws have been made kinder and more just to women. In three territories women vote on the same terms as men. In twelve States women vote on school questions. Many clergymen preach for the equal political rights of women. The newspapers are open to the discussion of both sides of the question, and many of them are able and friendly advocates. In England and Scotland women have the municipal franchise. The tide has turned. In due season we shall reap. This speaks well; and we rejoice with the editors. They deserve this success. The paper is worthy of it. No woman who wishes to be posted upon the suffrage movement or what women are doing, can afford to be without it. Sand for it. No. 5. Park St., Boston, Mass, \$2.50 per year.

Science and Arf.

Prof. Guning says: "On the coast of Maine, where oysters do not new thrive, we have seen oyster shells pilled into hitlocks sixfy feet high over acres of ground—a vast monument to the human mouth."

oyster shells piled into hillocks sixly feet high over acres of ground—a vast monument to the human mouth."

A nevel and inferesting application of electricity has been introduced at the Court Operatal Vicana. The effect of swarms of fire-flies flitting about a tropleal forest is produced in a strikingly realistic manner by the plan of suspending tiny-incandescent lamps by fine swinging wires, the flashes of the artificial firefles being caused by rapidly switching the current on or off.

Among the scientific results of his Greenland expedition, Baron Nordenskipold mentions the discovery that, contrary to the general belief, the west coast of Greenland is washed by cold water, while a greatly leated current coming from the south runs along the east coast at a short distance only from the shore. This current must exercise a great influence on the climate of the east coast, which may be more moist, but, in the Baron's opinion, not colder than that of the west coast. The work of the municipal laboratory at Paris in testing food substances results in some interesting disclosures. If has lately revealed the fact that spurious-fruit flavors are extensively made and sold in that city, the flavors of the strawberry, pineapple, melon, apple, pear, cherry, plum, apricot and peach being successfully imitated by artificial chemical compounds. A so-called gooseherry jetty was examined, and proved to have been made from sea, weed.

A lady, whose beautiful plants are the deformed to the stream of the stream of the surface of the stream of the surface of the stream of the surface of the surface of the stream of the surface of the

ical compounds. A so-called gooseherry jelly was examined, and proved to have been made from sea-weed.

A lady, whose beautiful plants are the delight of her life and the ency of all her acquaintances, revealed the syeric of her success for the benefit of the renders of the Ecening Post the other day. The soil is, she says, about twe-thirds good garden soil, and the rest is sand. It is kept light and losse about the rest; they are watered as they appear to need it, and not according to any particular rule; but the which reason for their wonderful growth and bloom is this; "When any of the leaves wither and fall, instead of picking them up and throwing them away. I make little rolls of them and tuck them down in the earth and let them decay; and this is the only fertilizer I have ever used. This," she added modestly, "seems to be nature's way. And the plants that have the afternoon surrouty, grow and rival those that have the morning sun."

The Moniteur des Fils et Tissus calls aftention to a description of vegetable wool called Kupoc. It comes from Java, and a specimen is on view at the Amsterdam Exhibition. It arrives at Amsterdam in its leathery covering, lading itself enveloped in the seeds. It is then freed from both, and it carried so as to make a very light mattress wool, worth about \$3\frac{1}{2}d, per pound, one of the houses engaged in this operation had, made trials in spinning, and dyeing this material, but the filaments are said to be like strings, and their industrial application consequently a matter of uncertainty.

Nominally a carload is 20,000 pounds. It

said to be like strings, and their industrial application consequently a matter of uncertainty.

Nominally a carload is 20,000 pounds. It is also 70 barrels of salt, 70 of lime, 90 of flour, 60 of whisky, 200 sacks of flour, 6 cords of soft wood, 18 of 20 head of cattle, 50 or 60 head of hogs, 90 or 100 lied of sheep, 900 feet of solid boards, 17,000 feet of siding, 13,900 feet of flooring, 40,000 shingles, one-half less green lumber, one-tenth less of joist, scantiling, and other farge timbers, 310 bushels of wheat, 400 of fooring, 40,000 cort, 680 of oats, 300 of flax-seed, 366 of apples, 340 of Irish potatoes, 300 of sweet potatoes, 1,000 bushels of bran.

The report of Consul B. F. Peixotto of Lyons, France, gives a brief history of tobacco in France and the value of that industry to that government. In 1590, Jean Nicot, a French explorer who had been ambasador to Portugal, and had traveled in the Antilles, conceived the idea of collecting in the island of Tabago, one of the isles of the Archipelaga, a plant of which the natives dried the leaves and chewed. He carried some seeds to fraide and planted them in his garden. He prophe gated it as an exotic curiosity, no one dreaming of making the repagnant use of it as did the savages. A long time after, when the in tercourse with the New World had become more frequent, travelers learned the new of the weed and imported its taste into Farope. Tobacco was then devoted to smoking, and in a powdered state was taken as snuff. The practice obtained royal favora and became popular with the nobles.

The B rahmo-Somaj "Communion With Departed Saints."

To the Ethnor of the hearts - Problem place with a statements touching the Hindoo Brahmo-Somaj movement, to which I would like to add a word. I have just examined the Brahmo-Somaj Year Book for 1850 and 1841 carefully prepared by Sophia Dobson-Collet, an English lady, and full of statements of the condition, work and views of these Hindoos. She justes from the Sunday Mirror, a Calentta Somaj paper, as follows: "It is proposed to promote communion with departed saints among the more advanced Brahmos. With a view to this, ancient prophets and saints will be taken, one after the other, and made subjects of close study, medijation and prayer. Particular places will be assigned, to which the devoted will resort as pligrims. There, for hours together, they will reek to draw inspiration from particular saints."

The Mirror asks those who would "converse through the Lord with the spirit of Mosses to go through the requisite preparation through the week and meet next Sunday at 'a spiritual Sinai." This "spiritual Sinai." was Chunder Sen's oratory or room for devotion in his own house, and we are told that: "For eight days and nights the pilgrims dwelt with Mosses in his neavenly mansion, and the Lord Jehovah continued to inspire them with the fire of the Mosaic Dispensation, renewed and rekindled under the New Dispensation, and that, as the last day or of the Beligio Philosophical Journ

spire them with the life of the Mosaic Dis-pensation, renewed and rekindled under the New Dispen-ation, and that, as the last day drew sear, the holy spirit of Moses thus spake through the Lord to the assembled pligrims." What was said or how, we are unfortunate-ly not told, the Year Book only stating that it

Jy not told, the Year Book only stating that it was "a poetic exhortation imitated from the Bible." The whole narration shows their method as like that of a spiritual séance in some leading respects, and also plainly shows their idea of communion with the departed—a spiritual idea. "Pilgrimages" for communion with Buddha, Socrates and Jesus followed this Mosaic pilgrimage.

The Year Book records, with apparent fairness, the follies and disagnosions, as well as the wisdom and unity in some leading ideas, of Chunder Sen and other Brahmos. It appears that many Brahmo Sochetles do not agree with him in some vital matters. As a

agree with him in some vital matters. As a whole, however, this remarkable m@vementa with its ten societies in Calcutta, and grey a hundred in other places, is doing a great and valuable work.

6. B. STERBINS.

Detroit Mich.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIQUE PRILE SOURCAL JOURNAL.]

L'EVOLUTION RELIGIEUSE CONTEMPORAINE chez les Anglais, les Americains et les Hindous.

L'EVOLUTION RELIGIEUSE CONTEMPORAINE chez les Anglais, les Americains et les Hindous, PAUSETEUUS.

"Religious Ecolution Among the English, the Americans and the Hindoos, by the Count Goldet Palviella, member of the Chamber of Representatives in Belgium."

This work, a part of which has appeared in the Berue des deumondes," is the result of personnal observations covering a period of several years. The author, who has successively visited England, the Inited States and Iodia, came, ainto personal contact with the principal representative men of the religious movement. Nevertheless he does not confine himself to the expression of personal impressions; he has, as if were, placed himself under the obligation to advance nothing which is not supported by facts and documents concerning statistics as well as soctrines, and the objects of the different religious organizations which be describes. For this reason, this work will be of incontestable usefulness for wheever wishes to understand the tendencies and forces of the religious rationalism of our day.

The author divides his work into three parts: the

crea and forces or the regimens bandmann of the first is devoted to a history of the movement in England, the second in the United States, and the third in India. In the first part he treate of the progress of free thought in England since the Reformations, under the triple form of rationalism. After having lawing analyzed the doctrines of J. Stuart Mills, arterial, Huxley, Tyndall, Herfert Spencer, etc., the amount of the second second in the control poor regigious sentiment, in the third chapter of author examines the manner in which modern a author examines the manner in which modern a subor examines the manner in which modern the subortion of the different chapters. Passed has been described and the history of Unitarianism in England, the author shows how among the Unitarians there, the conception of a semi-drivine Christ has little by little made room for the idea of an admirably giftest, but purely human personage, while at the same time the gradual rejection of Idolical infallicity has tenored towards the union of advanced I unitarians with pure the stowing how the regions organization of the Putitions contained the germs of all the democratic institutions of the Linds States, the author shows that toleration and free thought same out of that rame senses by a gradual trajectule evolution, and the property of the Linds States, the author shows that toleration and free thought same out of that rame senses by a gradual of of termination, in this period of which is represented by the chapter the arthurburs of the Linds States, the author shows that toleration and free thought same out of that rame senses by a gradual of of the chapter of the chapter the arthurburs of the Linds and the property of the chapter than the chapter than the chapter the property of the chapter of

PAKAD, JESUS AND THE PROPHETS AGAINST Paul, Their Teachings Placed Side by Side, By Alshab, Chicago: Beligio-Philosophical Journal, 32 La Selle Street, Price 19 cents.

This is an unique little paraphilet, compiled by of the most careful and critical thinkers of the For reference it will prove invaluable.

Not Content with Being the Best.

Whatever may be said in regard to the propensity of the management of great railway lines to provide for the public only what is actually demanded in the way of accommodajidos and confort, can in no way apply to the management of the Chicago, Bock lesiand & Pacific Railway, or as it is more familiarly known, 'The Great Rock Island Route.' This line has for years been recognized as the less and most comfortable route between Chicago and Kansas City and the Southwest, and has been abundantly able on this account to successfully cope with its competitors. But not satisfied with this success and isalready elegant equipment, its managers have caused to be turned out of its shops at Chicago, a magnificent line of Dining Cars which go into immediate service on the Kansas City Line. These care contain all the conveniences of well furnished dining rootic, are elegant in design and finish, and models of the advanced railway art of the day. Within, them read are furnished equal to those of any first-class looted in the land at the low rate of seventy-five cents. Travelers on this line now find on its trains all the competences of first-class botts. Travelers on this line now find on its trains all the competits and conveniences of first-class botts. Resides the best of first and second-class concines there are Parior Chair Cars, (which are free to all passengers holding through first-class tickets.) Pullman Palace Steeping Gars and Dining Cars.

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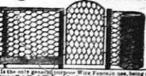






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· By JOHN O. BUNDY.

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CHICAGO, ILL., Saturday, January 26, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old cribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN AD-

"A Spiritualist Who Exposes Frands."

Under the above heading, the Springfield, (Mass.) Republican of Dec. 32nd, 1883, pub

(Mass.) Republican of Dec. 32nd, 1883, published the following editorial:

As a rule, the Spiritualists object to the exposure of the cheatery and humbug of mediums, but there is on who does not, and that is John C. Bundy, editor of the Cheater of the subject the revelation of J. Frank Baxter's fraudulent, character, and he seems to have been attacked on the subject by some of the weak brethren, for he write to the Chicago Inter-Ocean in defense of his conduct it that direction, beginning very naturally with a prelimin ary defense of his belög a Spiritualist at all. Among the names with whose authority he belsters up his position is that of Immanuel Hermann Fichte, "who was master of all the systems" and "for the last twenty years of his life was a Spiritualist." We do not understam why he should speak in this way of the younger Fichte who is not dead yet. His father, the great Fichte, who is dead, was never a Spiritualist. The great Fichte, who is the dead, was never a Spiritualist. The great Fichte who is not dead yet. His father, the great Fichte who is not great the weight his father's did. He has taken up Spiritualist and to fight German materialism with, no doubt, and Mr. Bundy quotes him as saying that the facts of Sight Insaltum cannot be explained on the theory of recurring treatment annot be explained on the theory of recurring treatment annot be explained on the theory of recurring the same and the second of the same and the same annot be explained on the theory of recurring the same annot be explained on the theory of recurring the theory of recurring the same annot be explained on the theory of recurring the same annot be explained on the theory of recurring the theory of recurring the same annot be explained on the theory of recurring the same annot be explained on the theory of recurring the same annot be explained on the theory of recurring the same annot be explained on the theory of recurring the same annot be explained and the theory of recurring the same annot be explained and the same annot is dead, was never a Spiritualist; and notwithstanding his versatility of mind, il. Fichie's name does not carry the weight his terman unaterialism with no don't carry the weight his terman unaterialism with no don't spiritual into fight terman unaterialism with no don't spiritual into the first of the control of the co

How difficult it is for one to lay aside his prejudices and treat a subject fairly, is shown by the above. The article also shows a lamentable inaccuracy of statement, pointing strongby toward a lack of conscientiousness in the writer; or at least showing a heedlessness which, if a characteristic of the writer's treatment of other subjects, must render the Republican an untrustworthy organ of information and likely to lead its readers into difficulties. We propose in a fraternal spirit to correct some of the Republican's errors:

 Spiritualists, "as a rule," do not "object to the exposure of the cheatery and humbug of mediums." That some Spiritualists do thus object we admit, and, as the Republican is published not far from the headquarters of these objectors, it is quite likely its editorial writer who has special charge of the Spiritu-alist end of its editorial work, thinks such objection is one of the cardinal planks on which Spiritualists stand. If the gentleman will extend his observations, in a spirit of st inquiry, he will discover his mistak and learn that no class of people is so criti-cal and slow to accept alleged extraordinary facts as is the great body of Spiritualists But this great body is not represented by, nor composed of the ranters and howlers. cheats and camel-swallowers of whom the Republican hears most in connection with Spiritualism. We can tell the Republican man, as we once did Mr. Frank Baxter, that it would be better for him to extend his travels beyond New England for a year or We can also tell him there are thousands of Spiritualists in New England who are the peers, socially, morally and financially, of the best among his select acquaintance; but he never hears of these people; it is only the blatherskite and mountebank that attract his attention, "as a rule." He has already settled the whole question and only published

"as a rule" such episodes, in the Spiritualist ranks as make for his side.

2. The Religio-Philosophical Journal in its character of an independent Spiritualist newspaper, puplished the statements of the Georgetown, N. Y., people concerning Mr. Baxter, and gave that gentleman full scope for reply.

3. The communication to the Inter-Ocean was not in the nature of a "defense rather a concise explanation made to those not familiar with the JOURNAL. No ex-planation was needed by the subscrib-ers of the JOURNAL, who already were familiar with, and approved of, its methods. We never yet acted on the defensive, nor have we ever been placed on the defen-Francis E. Abbott who is, as we have no doubt the Republican will gladly admit, a most able, moral and scholarly man, while editor of the Index editorially commended the JOURNAL for what he happily termed its "aggressive righteousness." From its first inception the JOURNAL has always been aggressive, and it always will be.

4. Immanuel Herman Fichte was born in 1797 and departed this life in the latter part of 1879. If our contemporary of the Republican will consult the files of his own paper. he will probably discover his error in saying The Republican writer "he is not dead yet." says by implication that Fichte picked up Spiritualism merely as a weapon with which to fight materialism; with no better motive than that which actuates one political party in advocating a certain policy in order to gain supremacy over the opposing crowd of office seekers. This is an insult to the memory of Fichte and unworthy of the Republican's editor.

5. In the Inter-Ocean article, in order to save space, we refrained from entering into the dry details showing the scientific methods employed in testing the phenomena occurring in the presence of Slade, but we cordially invite inspection of the JOURNAL'S columns for particulars of the same; or, if the Republican will publish, we will be glad

to supply them.

We thank the Republican for giving its readers some idea of our position concerning the phenomena and philosophy of Spiritualism, and trust that a more intimate acquaintance on the part of the Republican with the class of Spiritualists who support the Joun-NAL, will materially alter its views. If the Republican really desires to learn that Splritualism may become the "very life-spring of a pure and undefiled religion," we shall take pleasure in offering abundant evidence and practical exemplifications.

Rev. R. Heber Newton-The Bible.

This honest and outspoken Episcopal preacher seems to call out the pious indigna-tion of his clerical brethren. He is lecturing on the Old Testament, and showing it unreliable as a historic record, whereat the clergy are up in arms and denounce him fiercely, and will probably bring new charge against him. Here are some samples of their holy indignation. Dr. Geo. H. Houghton of

holy indignation.
the Church of the Transfiguration, said:
 "Mr. Newton ought not to be allowed to open his mouth again in a church pulpit. If he was honest he would not. His action is directly contrary to his ordination vows and he must know that it is. If the Assistant Bishop had full powers I do not suppose he would be permitted to continue very long in his present way."

Dr. Samuel Cooke of St. Bartholomew's, said:

said:

"The church owes it to itself to get rid of that man, for it is held responsible for all his infidel utterances. He is getting worse and worse. His teachings are subversive of all that the Episcopal shurch teaches. As an honest man Mr. Newton cannot remain in the church. He has no manuer of right to continue in the ministry, and if he regarded the welfare of the church as of any importance whatever, he would quit exercising priestly functions at once and save the church a shameful scandal."

Dr. William F. Morgan of St. Thomas:

Dr. William F. Morgan of St. Thomas:

or. William F. Morgan of St. Inomas:

"I fully coincide with the view that Mr. Newton ought not to be allowed to open his mouth again in a church pulpit, and that if the were honest he would not. He certainly has violated his ordination vows. The opinions of Mr. Newton are not Important in themselves, but they are so to us-because he is a clergyman. Some of the evil effects of the pernicious talk by this man have come under my personal observation."

Dr. Morgan Dix of Trinity:

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Dr. Morgan Dix of Trinity:

"The teachings of the Rev. R. H. Newton are entirely inconsistent with the creeds, standards and formulas of the Episcopal church, and he disgraces her by the course he is taking. In my judgment Mr. Newton is doing more harm to the church than Col. Ingersoil ever diff or ever could do. It came to my knowledge last night that a young man and a promising member of the church had abandoned his faith and told his pastor he had been reading the sermons of Mr. Newton, and had lost his faith."

All these clerical niterances are very in-

All these clerical utterances are very instructive revelations of the priestly spirit and methods. Let one of the brotherhood speak out beyond their limit and the vials of wrath are poured out upon him. It may be that Mr. Newton's free treatment of the Bible is not in accord with Episcopal rules, but so much the worse for the rules if that is the The end of the matter may be that this feazless man will be put out of their narrow pale much to his benefit and to their harm. In these days such excommunication hurts the judges far more than it does the alleged culprit.

Such puny blows call to mind Whittier's ringing poem when the evangelical clergy chusetts sent out their "Pastora Letter" from West Brookfield, forty years ago or more, warning abolition transgressors of their doom. Whittier wrote:

"A Pastoral Letter," grave and dull— Alas! in hoof, and homs, and features How different is your Brookfield buil, From him who bellows at St. Feter's! So this is all,—the utmost reach

Of priestly power the mind to fetter: Ween laymen think—when women preach—A war of words—a "Pastoral Letter!" Now shame upon pe, parish Popes! Was it thus with those, your predecessors Who seeled with racks, and fire, and ropes, Their toring kindness to transpressors?

That Pastoral Letter helped the heretics it was aimed at, and hurt the poor clerical bigots who wrote it. If this Episcopal percution against Heber Newton goes on he will be helped and the church hurt; his ground will be firmer and theirs weaker. Meanwhile the Bible will be more rationally studied. It cannot be, as in the past, the fetich, the infallible book. The old sledgehammer style of infidel assault did its work of breaking the idol in pieces. Modern criticism shows the utter impossibility of any rational and fair defence of the consistency of the book, as a whole, and shows, too, the exceeding value and excellence of some of its fragmentary parts,—the eminence of ethics and morals in strange contrast with semi-barbaric outbursts of wrath in other

Unitarian and liberal Universalist preach ors ignore its spiritual experiences, its trances and visions, and angel visitations, or hold them as subjective imaginings or mythical stories and not as objective realities, thus making large parts of the book absurd and bringing prophets and apostles down to the low level of credulous and vulgar wonder-

Spiritualism alone can give a fair and in spiring mode of Bible exegesis. Looking at the collection of books grouped under that name as valuable, but not infallible, as only a small part of the truth revealed to us and in us, accepting with rational criticism, its spiritual experiences as real and natural, and as confirmed by like experiences to-day, we gain more light than is otherwise 'po and learn better both how justly to estimate the book and how to find truth beyond it, in Nature and in our own souls.

Some years ago a zealous Methodist'preach er went to the tannery of a thinking man in South-western New York, Bible in hand, and proposed a religious discussion with his book as the platform. The tanner asked him to step out onto the green grass and then said: "Your platform is well enough, so far as it goes, some of its planks are good, but it is too narrow: Here is my broader platform all about us, grass and trees and sky, and human souls and the Great Soul. I can't stay on your little plotail the time, it don't give room enough." R. Heber Newton can step out of the narrow pale and "dim religious light" of Episcopacy, and find ample room and golden light, and a growing multitude to welcome him. Just at the moment of finishing this article, we learn that Mr. Newton has been requested by the assistant Bishop to stop his obnoxious Bible lectures, to satisfy the cry of the brethren, "Let us have peace," and consents to do so, saying that he retracts nothing already said. In plain words this m "Brother Newton, be an infidel as to Bible infallibility if you wish, but don't say anything about it. We don't so much object to infidels who keep their lips sealed, but if they preach what they think it hurts our church and that won't answer." His silence will dwarf his soul and faind, and the more such silent doubters in their pulpits the more the Episcopal church loses its power for good and becomes a glittering delusion.

On account of the trouble he has experienced, at a meeting lately held he announced his intention of dropping for a time the inquiries that had proved so interesting to his he

ies that had proved so interesting to his hearers. In commenting on this resolve he said:

"Whatever has been said, has been with a view to aiding you in disentangling the outgrowth of legend and myth in the Oid Testament tradition from the inner body of truth that you might read those gonerable pages of Genesis, which along we have covered, without affronting your reason or your conscience by trying to make science out of its myths or history out of its legends while yourlistened more heedfully to their spiritual truth. You must do without this help for the rest of this Pentatrich for the present, becauseother people, untrained in a rational reverence, find themselves pained in now trying to think out the real meaning of these traditions. You who are strong must, as of old the apostles charged, bear the burden of the weak. If harm has been done to souls I am profoundly sorry. I am none the less convinced that such harm must needs be risked now to escape the worse harm now following the silence of the pulpit on such subjects. The intelligence of the age is increasingly drifting away from the churches because of that silence, or, of what is worse, the continued utterance of worn-ont conceptions. The old and the new will be reconciled. The poles of science and Scripture will yet be one. Will we see it in our day? We hope so. But it will not be seen by those who bury them selves in darkness. They hinder good by closing the channel." ers. In commenting on this resolve he said:

Southwestern Minnesota has had in years gone by the grasshopper plague with other drawbacks incident to a new country, but has conquered them all. Now, however, that section is threatened with another nuisance, which will excite the sympathy of the charit-The fact that the plague will be short lived is the only consoling feature. The peripatetic jumping Jack and chronic failure, W. F. Jamieson, threatens that section with one of his abortive attempts at publishing a newspaper. Having failed in securing perm anent support, first as a medium and Spiritualist lecturer and afterwards as a material ist and repudiator of Spiritualism, he is about to try his hand at grinding an independent, eccular organ. Now this might be endured in a pinch, but the fellow also proposes to lecture anywhere within two hundred miles of his independent, secular froth factory This is too much!

Robert Gordon of Cincinnati, who was born a slave, left \$1,000 for a colored orphan asylum and \$25,000 to establish a home for age The Russell Law in Ohlo,

The Ohio Legislature has early in its session taken into consideration the modification of the so-called "Russell Law" which taxes mediums, clairvoyants, "astrologers," "seers," etc., doing business in cities of the first grade of the first class—that is in Cin-

cinnati—the sum of \$300 per year.

That the law should be amended is unques tioned by any Spiritualist or fair minded per-son, but on the question of, how it shall be altered, there is wide difference of opinion.

We caution the Spiritualists of Ohio not to allow their zeal to carry them too far, nor to permit the wily politicians to use them as catspaws. No medium has thus far been dis turbed and no honest reputable medium will be, even with the letter of the statute unchanged. The editor of THE JOURNAL here by agrees to defend, protect and take care of any hovest, respectable medium, who shall be prosecuted under the provisions of the Rusany ho

How to modify the law so as to maintain the dignity of Specificalism and its sacred rights, to protect honest mediums from onerous burdens, and at the same time to guard the public from imposition, and the good name of Spiritualism from being smirched by unworthy pretenders yearing its cloak; how to so change the lawas to accomplish all this is a serious and perplexing question, de manding the calm, careful consideration of every true Spiritualist. The question should be discussed on its merits and after a full un derstanding of the status of the case.

It is suggested by some that it would be satisfactory to Spiritualists, were the words mediums and clairvoyants struck from the statute. Now let us see for a moment how this would work.

Spiritualists are unorganized, there is no authority, no standard, no method by which the character and professional ability of a medium can be authoritatively vouched for in a way to command the official recognition of municipal or State officers. As matters now stand among Spiritualists, any person so inclined can set up as a medium, put out a sign and ply the vocation, with no one to question his right or ability or honesty. Were the words medium and clairvoyant stricken from the Russell Law, every "astrologer, "fortune teller," "Gypsy Queen" and mounte bank living within the reach of that law, would at once assume the title of medium would at once assume the title or mentum and be entitled to equal recognition with me-diums whose good faith and powers are vouch-ed for by the most critical. - Thus, instead of helping the true and faithful medium, such a change would only strengthen the bonds of degradation, now hampering the public prac tice of medlumship.

Spiritualists may hold back from drawing the lines and they may hedge against estab-lishing a standard, as they have thus far done. But they can rest assured that the work they should do will, if they decline to do it willingly, be by the current of events forced upon them. They will have the choice between doing it themselves and allowing it to be done by non-Spiritualists.

An exchange speaks as follows of an enter-tainment given by M. Wright, at Middleville Mich .- "The entertainment given by Mr. M Wright at the Congregational Church Tues day evening, with his Optographicon was a grand success. The scenes of Ireland and Irish ruins, as portrayed upon canvas by his powerful instruments were magnificent, giv ing a person a knowledge of this country and its principal cities, in a short time, that could not be derived from weeks of hard study. Immediately following these scenes came the American eagle perched upon the stars and stripes, which was greeted with loud applause. There were many miscellaneous scenes, clos ing with a grand transformation scene, 'Rock of Ages,' in four parts, which was alone worth the price of admission." Mr. Wright will answer calls to give entertainments before Literary, Charitable and Spiritualist socie

A writer in a Detroit paper gives the following account of how Robert G. Ingersoll came to be called by the majestic title, "Roy-al Bob." The first time President Garfield visited Washington after his return from Mentor. Bob Ingersolt and several more of his admirers went to the depot to meet him As the President elect stepped off the car In gersoil went forward, held out his hand, and said: "How are you, General!" Garfield smiled and replied: "Royal, Bob." A repor-ter wrote up an account of the meeting between the President and the noted infidel but the intelligent compositor and the still more intelligent proof-reader, consigned to an early and unhonored grave the comma between "Royal" and "Bob," so that the next morning it appeared in the paper as "Royal Bob." This spread throughout the United States, and hence the name.

"It was the cat"! no it was two cats looking at the picture of a bird; the scene being sketched in ink on a bit of pink blotting pa per, backed with blue and tied with a satin ribbon. This incendiary contrivance ent with a "Happy New Year" to an aubur haired lady of Chicago, has kept her awake nights, not through the expectation of h ing the cats sing or the bird squall, but-shall we say it?-because her curlosity is pique to know who sent it. O! curiosity-or cats how much misery is the editor indebte to thee?

Curry is not a popular dish with Americ but on last Sunday, Dr. The at Hooley's Theatre, with the help of Adam served it up so skilfully that it was keenly relished by nearly two thousand people who gather weekly at the Reverend Doctor's feast. Next week we will publish the menu.

Whether there is an appreciable potency or efficacy in prayer, is a question that has nev-er been satisfactorily settled in the affirmative in the minds of those who are intensely skeptical to all forms of religious belief. The remarkable cures that are constantly being performed in various parts of the world, as is claimed, in response to prayer, are well calculated to attract the attention of the critical mind, and, Why is It? is a question that should receive the most careful consideration. Whether any special potency in a supplication to Delty, independent of all ex-traneous conditions or assistance, or whether God mercifully answers the same, or sends his angel missionaries or whether these angels respond to the prayer without any regard to Deity are various questions which may arise in the consideration of this sub-

In considering the various phases of this perplexing question, Geo. H. Hepworth, D. D., puts a plain, straight-forward case—suppo ing his father to be attacked with typhoid fever, with a pulse at 120, and a temperature close to that of white heat which consumes a vital spark. Under such circumstances what is the will of God that he should do? he innocently inquires. Shall he, as though delay were criminal, resort at once to those means of recovery, which have been provi-dentially afforded, and which the educated physician is acquainted with, or shall be send for the officers of the church instead, and ask them to make a prayer? He, in response to his own inquiries, naively comes to the conclusion that he ought to do both-but espe-cially to send for the doctor, claiming that the messenger who does his errand should go to the physician first and to the minister. afterwards. If either should unfortunately be out of town, he hopes it may not be the If either should unfortunately Doctor. Then he earnestly declares, that if he send for the physician and ignore the agency of God in the cure of disease, he is an infidel, and if he send for the minister and ignore what the Lord has provided for just such an emergency, in the skilled physician, he is without the ordinary common sense which the Lord expects him to use, and he finally concludes that "Prayer as the accomp niment of human agencies, is the fulfillment of a pure and undeflied religion, but prayer alone, without the employment of human agencies is i neredible fanaticism? An illustration of the position entertained

by Dr. Hepworth, may be found in the nar-rative detailing the circumstance whereby a "dead man's hidden wealth" was revealed to his family through the instrumentality of prayer and individual effort. From the de-tails of the case we learn that in the Village of Hinckley, Medina County, O., there has lived for the last forty years a man named Harrison Damon. He was always thought to be a man of large means, as some transactions of his had become known where large sums of money passed into his hands. It was also well known that whenever money came into his possession he always carried it home with him. His family were gqually in the dark with others as to the place where he secured his money. A few weeks ago, in conversation with his wife, he said: "I have a large sum of money hidden, and if I should die you nor no one else could find it. I mean to tell you where it is pretty soon; then if anything happens' you will know where to look for it." Before Mr. Damon improved an opportunity to inform his wife of the hidingplace of his wealth he was stricken with apoplexy. After the interment the household began the search for the wealth they knew to be theirs, but without avail. From a memorandum book in his desk the amount he had in his possession at the time of death was ascertained. Then, Mrs. Damon says, she was impressed with the idea that if she prayed with faith her efforts to find the hidden wealth would be rewarded. One Tuesday, a short time ago, Mrs. Damon began to pray. keeping at it all day and night. When she arose from her knees Wednesday morning she was impressed with the idea that she would find some of the money at least in the vicinity of the bee-hives, near the house, and a viel was made to that place. In the excitement one of the hives was knocked avry on its stand, disclosing the fact that all over the top of the stand under the hive was laid a quantity of greenbacks. The other hives were moved and a similar quantity found un der them. After all had been obtained it was taken into the house and there counted, re-vealing the sum of \$15,000. The next day one of Mrs. Damon's sons dropped a bunch of keys through the floor of the barn, and a plank had to be lifted to recover the keys What was the surprise to the young man to draw out a half-gallon fruit-jar filled to the top with \$20 gold pieces. Further investiga-tion led to the discovery of a half-dozen of these jars, all filled with gold, and on the out a two-bushel bag half filled with silver. The total sum thus recovered is \$23,000. There is yet missing from the amount, the memorandum book showed, \$10,500.

Here is an illustration of fervent prayer accompanied by individual efforts; whether a response came from Deity, the deceased father or some ministering angel, or from no ource at all, must, of course, remain a matter of conjecture. Indeed, the success in revealing the whereabouts of the hidden treasure, may have simply been the results of individual efforts, without the least supernatural assistance from any source. So far, however, as human knowledge extends, the Why is It? of this incident as well as the real p tency and effects of prayer generally must remain for the present a most question, and men will continue to discuss the same.

GENERAL NOTES.

A. J. Swarts is lecturing at Indianapolis, Ind, Much interest has been awakened there. We have received Dr. A. B. Dobson's picture

and placed it with our collection.

Prof. J. W. Cadwell writes that he opened at Memphis, Mo., on the 14th for one week He will be in Keokuk, Iowa, soon.

Mr. Henry J. Newton of New York City ha a very able article in the Franklin Gazette, of Malone, New York, in its issue of the 11th inst. We shall next week republish a por-

Mr. H. W. Mariner, Bushnell, Ill., has sent fifty cents for the poor fund, and Mrs. Jacob Martin has renewed six months for A. Jenkins. This is a worthy cause and we thank

Mr. J. Simmons will speak in Lester's Acad-emy, 619 West Lake Street, next Sunday evening at 7:30, giving a history of his trav els in Europe with Dr. Slade, the world re nowned spirit medium. Conference and Fact meeting at 3 P. M.

Miss Jennie B. Hagan of South Royalton, Vt., desires to visit the West, especially Pennsylvania, Ohio, Illinois, and Wisconsin She would like to make engagements for April. May and June, also for the next Anniversary of Modern Spiritualism.

Mr. I. B. Eddy was very agreeably surpris-ed on the night of the 13th inst., by his friends who came to celebrate his seventy-seventh birthday. Remarks were made by Dr. Avery, Mrs. Ahrens and Mr. Ellicott; music by Mrs Morris and Mr. Lombard: A' very enjoyable evening was passed, we are informed.

A letter postmarked La Junta, Col., contains \$5.00, and the sender, who is too modes to sign his or her name, says: "The inclosed amount will pay for two subscriptions one year, to be sent to those too poor to pay, for they must not be allowed to suffer for the want of spiritual food." We thank our friend, though unknown at present, for this gift, and we place it where it will do good.

The names of some of the fifty Indian maidens who are attending school in the City of Brotherly Love, are Bessie Big Soldier, Edna Eagle Feather, Frankie Bear, Ella Man Chief, Maud-Echo Hawk, Fannie Crow, Eu-nice Bear Shield, Sara High Pipe, Lizzie Spider and Olive Battle.

At the first meeting of the new Board of Directors of the New England Spiritualist Campmeeting Association, Dr. Joseph Beals was again chosen President without opposition. A Director writes that the meeting was the most harmonious and promising he has ever attended, and that the prospects of the Camp were never so flattering.

The American Spiritualist Association has published a pamphlet containing an address to the public, by the president; also its Declaration of Principles and Constitution. It is neatly gotten up, with good clear type and heavy tinted paper. A good tract to send to your friends. It is intended for gratuitous distribution, but those desiring copies will please remit at the rate of one cent per copy, to pay postage.

A reporter of the Boston Herald-lately attended a materializing scance held by Mrs. Fay, at No. 136 Concord Street in that city. While the lovely spirit was posing outside for the sitters, the naughty man had the impertinence to enter the sacred cabinet where the medium was supposed to be. The Herald man avers the cabinet was an empty void. that no medium was there. Of course he is a faisifier, a thief, a burglar, a church mem-ber, a materialist, and everything else that is bad. Of course the medium was there Where else should she be?

A correspondent inquires: "What ailments most readily yield to the treatment of Dr. S. J. Dickson, whom you mentioned in last week's JOURNAL?" It were better for correspondents to make their inquiries of the healer himself. Letters addressed to his office, 266 Wabash Avenue, Chicago, will no doubt be promptly answered. We can, how-ever, say we have seen people who claim to have been cured of various chronic diseases by Dr. Dickson, for instance, consumption cancer, rheumatism, etc., etc.

Liverpool Courier: Another scandal is caus ing a great deal of indignation in Roman Catholic circles. It seems that a young priest in the Roman Catholic Church, named John Drees, was engaged in some clerical and ed ucational duties, near Luxumbourg. Suddenly he decamped, and he is charged by the public prosecutor of the locality with assaulting thirteen young girls belonging to fam-ilies of high position in society there. A warrant has been issued for his apprehension He was traced to Liverpool, where he remain ed for some time, but he has managed to effect his escape, having sailed a few days ago for a port in South America with which Ger as no extradition treaty.

Mrs. Margaret Meuro of Clifton, Staten Is land, New York, died lately, aged seventy-one She had for many years kept a small grogshop on St. Mary's avenue. - Some rough neighbors went in to attend the wake. They emptied the barrels, kegs and demijohns of bolic spirits until the revelry became excessive. During the debauch the coffin was thrown from the table and the body rolled out upon the floor, where it remained until some neighbors dispersed the company and restored order. In the same village, some time ago, a wake was had over Timothy Coffey's remains, when the assembly became so hilarious that they took the corpse from the coffin, propped it against the wall with pickwere pulled from a near-by fence, and stuck a pipe in the dead man's mouth.

The Moniteur de Rome, a papal organ, asserts that Marquis Tseng, the Chinese Em-bassador, was once a Jesuit, and was secularized after having been educated by and re-ceived into the order. His parents were Roman Catholics converted by the early Jesuit missionaries, and the Marquis still belongs to that communion.

Congressman Kellogg of Louisiana, whose State Mrs. Mary Miller made an appli-cation for a license as master of a steamboat. argued her right before the Solicitor of the Treasury lately. The Solicitor acknowledged there was no law to prevent her holding a license and so decided. Secretary Folger will order her license issued next week.

Lyman C. Howe has been lecturing at Waverly, N. Y. During February, Sundays, he will lecture at Grand Rapids, Mich., and in the immediate vicinity week day evenings, when desired. Jan. 17th he officiated at the funeral of Horace Hubbard, of Waverly, N. Y. The estimable wife of Mr. Howe, has long been very sick, and lately had a relapse, but w, we are glad to learn, convalescent.

At Science Hall, Grand Rapids, Mich., the following speakers will hold forth: O. P. Kellogg, of Ohio, speaks during January; Ly-Howe, of New York, in February; Dr A. B. Spinney, and others, in March; Walter Howell, of Philadelphia, in April; Prof. Henry Kiddle, of New York City, in May; Rev. el Watson, of Memphis, in Jone; W. J. Colville, upon his return from England.

Gen. Charles Gordon, generally known as "Chinese Gordon," was only thirty years old when placed in command of a division of the Chinese army. He always went unarmed in battle, even when foremost in the breach. directing his troops by waving a little cane As he was uniformly victorious in his engagements, his Chinese soldiers considered the cane to be a magic wand which insured his protection and their triumph. The Gen-eral is a lofty and admirable type, honest as he is brave.

The Chaplain of the Cratglockheart Poor House, near Edinburg, refused to preach the doctrine of eternal punishment to the inmates, believing, probably, that they were suffering enough on earth. The majority of the Board of Guardians in control of the institution refused to dismiss him, although the minority pronounced his doctrines "shameorrible." Bigotry is dying out, even in Scotland.

The first number of the second volume of "The Platonist" is at hand, and the contents will be found interesting to thinkers, scholars and philosophers. The editor in his salutatory says: "The field which it occupies is broad and the endeavor will be made to occupy it to good purpose." All communications should be addressed to the editor, Thos. M. Johnson, Osceola, Mo. Price \$2.00 per year in advance.

We have received the December-January number of *The Theosophist*, published at Adyar, (Madras) India. This is a double number, having the two months bound in one volume. The work entailed upon the editors by the arrival of a large number of delegates from all parts of the world to par-ticipate in the anniversary of the Theosoph-ical Society, compels them to publish the January number thus in advance-so they say. Price 1.00. For sale at this office.

Woman's Work.

Woman's Work.

A LECTURE BY MRS, GOUGAR.

Mrs. Helen M. Gougar Jectured in Hershey Hall last Saturday afternoon on "Woman's Work." Of all things-unidertaken by man, she claimed, he had made the most signal failure in law making. Yet, taught by experience, he had wrought some improvements, among which was the repeal of such statutes as prevented, first, the unbeliever, then the non-property-holder, and lastly the negro from voting, because such statutes were not in conformity with our democratic views of equal rights for all, without respect to race, color or creed. Class legislation was directly opposed to the most vital laws of the Constitution, yet the most important step, that which should do away with the last and worst form of class legislation through the enfranchisement of the women of America had not been taken. While men claimed that the ideas and impulses of women were so dissimilar that granting them the right to vote would result in constant clashing, they assumed to represent these very women. While men also claimed that women were naturally weak-willed and possessed of a tendency to yield where firmness was required, they sought stimulation in liquor. Yet who ever heard of reputable women doing the same thing. Men pretended not to want to see women meddling in the "dirty pool of pelitics." It needed but the pure stream of womanly influence to render politics clean. What this influence had accomplished in literature it could accomplish in politics and make the ballot more intelligent. As relating to temperance, the only way to abate the liquor curse was to enfranchise, the women, and until then all efforts would be comparatively futile. The biggest idiot on the face of the earth to-day was the temperance man-who did not believe in woman suffrage. Men told women to pray the evil out of existence. Prayer was an excellent thing in its proper place, but earnest work was refrage. Men told worden to pray the evil out of existence. Prayer was an excellent thing in its proper place, but earnest work was rein its proper place, but earnest work was required equally as much as prayer. All the arguments against woman suffrage had been answered. The only new objection made was by a msh in Iowa, who feared that woman would make marriage compaisory. The result of the enfranchisement of woman washown in Wyoming, where, since women had voted, not a single saloon-keeper had been elected to office. What a contrast Boston, Buffalo, Chicago, and other large cities presented.

An Ominous Apparition.

(Cable Letten Inter Ocean, Jan. 20th.) (Cable Letter Inter Ocean, Jan. 20th.)
In Berlin society circles are discussing a report that the night sentinels at the Royal Castle saw at midnight Tuesday last the traditional spirit of the "White Lady" walking in the corridors of the castle. The legend is that the spirit of the Countess Orlamunde appears, warning the people of the death of the head of the Hohenzollern family. Some one wisely says that he who strives after a long and pleasant term of life must seek to attain continual equanimity, and carefully to avoid everything which too violently taxes his feelings. Nothing more quickly consumes the vigor of life than the violence of the emotions of the mind. We know that anxiety and vare can destroy the healthiest body; we know that fright and fear, yes, excess of joy, becomes deadly. They who are naturally cool and of a quiet turn of mind, upon whom nothing can make too powerful an impression who are not wont to be excited either by great sorrow or great joy, have the best chance of living long and happy after their manner. Preserve, therefore, under all circumstances, a composure of mind which no happiness, no misfortune, can too much disturb. Love nothing too violently; hate nothing too strongly.

Nearly one huidred mounds of an ancient cople are known to exist in Linn County,

Did you read the Advertisement of the Peoples Fireside Journal in g recent issue of this paper. They offer to every person sending \$3,00 a copy of their paper and a watch.

The Salvation'Army is being excluded from after another of the cantons of Switzerland, now under the ban in four cantons.

It is of the greatest importance to our agricultural frietida when seeking for seeds to plant in 1884 to secure the best that can possibly be procured. Any seeds bought of Jas. J. H. Girgory, Seed, Glower, Marhiebead, Mass, are warranted first-class, Mr. Airegory has been in theseed business for thirty years and has always given satifaction. If you desire his Jarge compoler catalogue of all kinds of seeds, he will send it to you free of charge.

Business Motices.

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Passed to Spirit-Life.

Hannah C. Jackson wife of William E. Jackson

Adding a McKitzabeth Jacksun), departed for the higher life doubt d. and Kitzabeth Jacksun), departed for the higher life today at one o'clock p. M. taking with her the infant spirit of her first, born child. Under guidance of her own angel-mother and other friends, the will nave to the glorious realins of the her fafter, there to everalt from her mortal suffering and youngst preferred to everalt from her mortal suffering and youngst preferred to recruit from his parent seem. J. G. AN E. JACKSUN.

runhed from its parent stem. J. G., and E. JACKSON.
Hockessin, Bet., January 18th, 1881.
Passed to spiritific from Lodi, California, December 27th,
SSR, Catherine B. Allen, widow of the late Abram Deferce
used seventy-nine years and two months, a native of Pennsylania.

aged seventy-nine years and two months, a native of Pennsyl-rania.

Hipsend with useful years in the service of doing good, he's mothertr spirit pracefully and stadiy went out, and higher, to meet the degrip loved husband who preceded her but sit-months, at the fager of sightly earthy, prace, and to join chil-tended to the second of the second control of the second months at the fager of sightly earthy, prace, and to join chil-tended to the second of the second control of the second trains aged couple were among the first who were thousand with a condimination of spirit exterious and return, their daugetter, Laura, being one of the biomese speakers of Wisconsin, then resident at La Crowe. Firm, faithful and outspoken they had been seen to be seen to the second of the second A married life of more than usual foodows had united and blessed this venerable pair, who had celebrated their guiden and in their children who were must lookingly devoted to, and becomed them. The burild services were conducted by the bloomed them. The burild services were conducted by the lowest street, San Francisco, Gai.

Vermont Spiritualist Convention.

Vermont Spiritualist Convention.

The Vermont State Spiritualist Convention will held their quarterly Convention in the Town Hall, Rutland, Yu. Friday, Salurday and San Isy, January 25th, 25th and 27th, 1884, Salurday and San Isy, January 25th, 25th and 27th, 1884, Salurday and San Isy, January 25th, 25th and 27th, 1884, Salurday and San Isy, January Salurday, Iron Formon, Iron Morton, Iron Roston, Iron Handon, Iron Land Salurday, Mr. Famile Barks, Salurday and Salurday, Salurday Salurday, S

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will haid services every standar, commencing September 18th at 11 at 17 at 17 at 17 at 18 at

CHURCH OF THE NEW SPIRITUAL DISPENSATION, SE Clinton Avenue, Brooklyn, N. Y. Public services every CHURCH OF LINE SEASON, N. Y. Public services very sinday at 3 and Tilloy N. M. Public services very sinday at 3 and Tilloy N. M. Abralam J. Ripp, Superintendent.

Ladies Aid and Mutual Relief Fraternity, Wednesday, at Ladies Aid and Mutual Relief Praternity, Wednesday, at Managanday, in such

280.
Church Social every second and fourth Wednesday, in each north, at S r. M.
Mutual improvement Fraternity every first and third Wednesday.

month, at y r. m.
Mattal impresement Frairring
Mattal impresement Frairring
needs; evening in each month, at 8 o'clock. Ammunesses
President.
President.
President Grairring for development of mediums, every
Prusiday evening, at 8 o'clock. Adopt. Ool. John B. Granam,
President.
M. DALLET, President.
M. DALLET, President.
M. DALLET, President. resident. Brooklyn Spiritual Fraternit B. Nichols, President. Brooklyn, Sept. 24, 1885.

At Stock Hall, No. 11 East 14th Street, near Fifth Avenue New York, City, the Rarmental Assistation, Assisted Jackson Davis, President and regular speaker, hold a smalle, method every Sunday morning, at 11 o'clost, to which everyhold is most cordially invited. These meetings continue without termination until June 11th, 1884. Services commence and conclude with made

New York City Ladies Spiritualist Aid Society, meet ever Wednesday, at S F. M., at 171 East 69th Street WRS. S. A. McURITUHEN, Socretary. Mediums Meetings, Chicago.

The Spiritualists Conference and Test Meeting will be con-fucted by the Spiritual, Light Section every Sunday at S entog at 745

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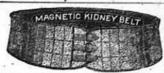
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The Happy Islands.

He reams about the town from dawn till dark,
An old man with bent form and whitened hair,
Who dreams the earth he treads on is a bark
That salls to find a shore forever fair,
The shore so many seek and do not find.
Among the buy crowd, he heefs it not.
But goes and comes to all our pleasure blind;
The world he lives in seems by him forgot.

Sometimes he stops one in the crowled throng:
And questions thus: "Why do we sail so far?
I intow full well the vessel's course is wrong.
For further south the Happy islands are,
And we are near them, for last night I heard
The sound of music coming from their shores,
And caught the seent of lowers, and one bright bird
Flew homeward, over us, to roam no more.

I almost thought I saw them in the dawn,
Fair as the rosy peaks of Paradise;
But when the day-broke fully they were gone.
Far, further south the slore we search for lies!
Pay tied they turn the vessel ere too late!
Must we sail by, as many times before?
They make mistakes, and lay it all to Fate.
That we have never reached the longed-for shot

And as he talks the old man's eager eyes.

Are booking conthward where he hopes to see
The purple peaks, crowned with strange glory, rise,
"Neath fairer skies than those of Ituk."
No sight of land breaks on his hopeful eyes,
"All, we have missed them, as so oft before,"
And we were near, so near to them," he cries,
"Must we sail on and on forevermore."

Where are our Happy Islands! Must we sail
Forever tast them when so near they Seem?
Blow from the shores we left, O favoring gale
And waft as to the shores tuat-baunt each
Fellow voyagers, pray tool we find
The land we seek and de not pass it by!
Oh, blow us to the south, inconstant wind:
For there, we think, the Happy Islands lie,

—Elea E. Rexford in our Config.

1823-A Retrospect.

IN M. A. "(OXON.)"

The year that is now closing has been one of change; in many respects of progress. It has witnessed a steady spread of Spiritualism in private circles, and some decline of interest in those phases of the sobject which have had their day. There will probably never come a time when the public circle will not be necessary for those who can get their experience in no other way; but public Spiritualism, conducted in the old manner, produced such a crop of improduce, of doubt and difficulty, of perplexity and bewilderment, that it was very generally felt that facts was something in its methods that needed amendment. To this widespread feeling was due the action of the Central Association which resulted in the general discontagement by English Spiritualism of the Central Association which resulted in the general discontagement by English Spiritualism of the Central Association and the Spiritualism it is essentially frue that "the old order changeth giving place to new," and the society, which for ten years, and in more forms, than one spiritualism, has passed, in the closing days of this pear of change, into a new order of existence. Its work was accomplished, and it has handed on to a successor that which yet remains. It would be at once ungraelous and unjust to refuse to the Association the need of praces due for a long course of energite and successful inhor. When memory does its work, it will recall much that was of eminent service to the cause with which the B. N. A. S. and C. A. S. must be credited.

The Society for Psychical Research has continued its course of cautious and painstaking work, and is rendering a service to Spiritualism which Spiritualism whic

able to do now that the processes are so largely hidden.
What especially concerns my readers is the career of this fournal during the past twelve months. 'It has been one of steady growth and increasing prosperity. A glance through the pages of Light shows what a wide area of subjects has been traversed.

The subject of healing of ascertained disease has occupied a large amount of space. Psychopathy in general; mesmetic healing; healing in trance and ps spirit agency; healing by the aid of men still embodied, as is alleged in the case of Colonel Octot's remarkable cutes in India and Ceylon; healing by the exercise of will; healing by fatth, as in the case of Lourdes water; healing by pages and by the laying on of hands, have occupied attention, and it is not tee much to say that the body of evidence adduced is overwhelming.—Light, of London, Eugland, December 23, 1883.

Cause in Minneapolis.,Minn.

Is the Eutor of the Beligio-Philosophical Journal:
Since last writing you, some changes have taken place in our society. Miss Johnson has given up her, labors here, and is going to take the field again. Underseen Influences have been at work, which, in her opinion, necessitates the change. Sief gave her farewell address last Sunday. Misr Johnson has fought long and well to secure for the Spiritualists of Minneapolis a foothold in this extremely orthodox city, and in leaving, she undoubtedly feels as did some of Sherman's old veteran's during the war, who, when they had driven the foe before them and had secured some coveled stronghold, were compelled to leave their fortifications to the more timel solders, and go to the front again in search of new fields to conquer. There were always those who were willing to remain in trenches which others

nields to conquer. Another which others had dug.

Susie M. Johnson is a true woman, an ardent admirer of the spiritual philosophy, and wherever she goes she will do honor to the cause she lores.

The restrum was occupied to day by Mr. Russell, a young man who is being developed for the lecture field. The discourse was a very good one, considering that it was Mr. R.'s first attempt to speak in a public hall, and was well received by the audience.

The few weeks stay of Mr. and Mrs. Shepard-Lillie in this place, were very profitable ones to the Spiritualists here. They closed their labors with a benefit, on Monday evening last, and the proceeds were divided between Miss Johnson and Mrs. Lillie, Va young people's progressive lyceum is being organized here with a prospect of a fair degree of success.

Monearolis, Minn., Jan. 6, 1881.

John Wilson of Plato, Ill., writes: While you sursue the course you do now. I must have the occursat. I loan it, and find no difficulty in getting seders; some that would not read it at first because is a apiritual paper, now read it, and are highly leased with it. The number of Jahhar; 5th was

Quarterly Meeting at Metanqora, Miche igan.

To the Editor of the Religio-Philosophical Journal

To the Editor of the Richglo-Philosophical Journal:

The Quartierly Meetling of the Association of Spiritualists, including St. Clair. Lapeer, Macomb and Okkland Counties, was held at Metamora. Saturday and Suuday the 12th and 13th. The Saturday afternoon ession was well attended, and the attendance through the three Sunday sessions filled the hall with an interested and, excellent andience. Delegations came from Lapeer, Oxford and other neighboring towns, and the people in the village and surrounding region came in and held on to the end. New members Joined the Association and an excellent feeling prevailed. J. P. Whiting, Mrs. L. A. Peursall and G. R. Suebbins spoke, Air animated conference occupied the opening hour on Sunday, Mrs. Odell, the Secretary, had made all the arrangements with due care and the result was encouraging and satisfactory. After six hours of Sunday meetings the adjournment took place at half-past nine, with the understanding that the next meeting would be at Island Park, on the beautiful lake at Orlon, for four days early next June.

H. Matheson of Toronto, Uniario, writes: I am an old subscriber to the JOURNAL, and to-day I must confess that I like it better than ever. I know of no other weekly newspaper where one can obtain so much of general knowledge and historical facts as can be had in the JOURNAL.

Psychical Transactions.

"A Society of Psychical Research" has lately been established in Cambridge, England, so far as we can ascertain, in the absence of any definite statement in regard to the locatity. It is to be sincerely hoped that the society will be more successful than similar societies that have been established here. Among the subjects which "It will investigate are mesmerism, chairvoyance, apparitions, dreams, presentiments and the various phenomena which have hitherto been classed under the head of Spiritualism. The more than common intellect and culture, and therefore an assurance is given, at the start, that trresponsible adventurers and mediumistic frauds will be allowed to have no share in the investigations. So much chicanery, and deception has been mingled with transactions of this character, not only on this side of the Atlantic but in England and throughout Europe, that a had odor hangs about the word spiritualistic," and probably it is for that resson that the word psychical has been chosen by the society to which we refer as generically inclusive of all the phenogena that are to be examined and, if possible, excellent.

COMMENTS.

To the Editor of the Religio-Philosophical Journal:

The above extract we take from the New York Telegram. It undoubtedly expresses the feeling and sentiment of thousands in the land. The phenomena of Spiritualism have become so general, and have been noted by so many who have more or less manifestations can no longer be ignored or discredited.

mane used notes by so many woo may not note of the manifestations can no longer be ignored or discredited.

The great difficulty among our scientists has been in reference to the truth and poliability of these manifestations. The truth is, these irresponsible notes in the research of the truth and poliability of these manifestations. The truth is, these irresponsible notes in the country from investigating these things. Just as soon, as the learned world is convinced that these manifestations are genuine, they will begin to seek out their cause. The celebrated Jacob Grimm says: "Science cats her net in search of results on every side; selzes upon every perceptible property of things, and subjects it to the hardest tests, no matter what finally comes of it."

Thus, when Newton saw the apple fall, it was a fact, and by his investigating this fact, he was led to make the greatest discoveries of his age, unfolding the laws that govern the universe and keep the heavenly loddes in their orbits. Now when a fact is fully established, it becomes the scientific man to investigate and seek out the cause of this fact. Here we have the tible thipsel, the rage made, and the heavenly holdes in their orbits. Now when a fact is fully established, it becomes the scientific man to investigate and seek out the cause of this fact. Here we have the tible thipsel, the rage made, and the heavy plane is rubsed up without any visible agency. Now, we chain these as established facts. They are as much facts as the fading apple which Newton saw. Why, thed, should not scientific men seek out the cause of spittonism. We have nothing to deer in the lays plane. We have nothing to feer in the light of science, but everything to gain, for we can be a constant of these more ments and show the laws thave no doubt but every manifestation of spirit powers is governed by some natural law, and it is for the scientist to find out the investments unstelled as the laws which Newton proclaimed.

No. 34 Ninth St. Brooklyn, N. Y.

A Story of Doubles.

A local physician with a slight leaning toward's Spiritualism was met by a reporter January 7th, with, in a casual sort of way, asked him whether he had beard of the story, now going the rounds of the press, concerning the Philadelphia bride who smether husband for a divorce because she saw his "double" in the room almost every night immediately after twelve o'clock. "You will remember the groom himself admitted seeing the double on such occasions, bit said he was in a sort of a trance at the time, and was perfectly helpless either to arouse himself or togo to his wire's assistance," said the reporter.

"Yes, I have read an account of that affair, and though three or four years ago I should have been inclined to laugh at it as a piece of foolishness or fook upon it in the light of a horrible nightmare. I must confess that, taking all the circumstances into consideration, I must believe every word of it. The newspaper account of the bride leaving her bed and appraching, the shadow at the glass may be exaggerated somewhat, but from lycestigation of other cases of similar nature I am forted to the confession that I am continued in my belief that the account was a truthful one."

"And you firmly believe that while the groom was in bed, cold and apparently lifeless, his double, his exact counterpart, was in front of the bureau glass sharing himself;"

"Imdeed, I do."

"Year the some reason to believe in this strange occurrence. A handsomely alregged linky of good standing in society called upon inch accommanded by her eighteen-year old-son, who was, to all appearances, perfectly healthy and as bright as any boy of bis age could be. The lady unhesitatingly said that she did not know as; I could help her any, but, she continued, I have iried hard to believe that he is troubled with some disease of a peculiar nature which, perhaps, can be cared. She finally fold me that two or three times every week, in the dead of night, while sleeping in hig chamber, her son apparently faints away, and with eyes wide open stares at a

Au Aged Man.

To the Editor of the Beligio Philosophical Journal:

I noticed in your issue of Dec. 22nd, your remarks in regard to the age of Solourner Truth (concerning which much has been said) making it far less than has been claimed for it; even less than 90 years. Now there is a resident of your city much older than that, Dr. S. Möngh, 3024 Michigan Avenue, who is 9 years, of age. Ite has practiced medicine over fifty years, part of the time while residing in the country on a farm. He has raised a family of eighteen children, 6ffigen of whom were his own. He went to the cyntennial alone, and when asked why he went, he being so old, he replied, "I went to see the peciple," corroborating the statement of friends that he was often seen sitting in a conspicuous place, watching the vast throng as they surged by him. He visited Kansas and Missouri last fall, traveling alone, the is a regular sittendarly upon church and Sunday school, reads his Bible every day, retires regularly at 0 o'clock, tolidds his own fires in the morning and takes a nan daily after dinner, which has long been his custom. For further particulars in regard to the habits of one who has done so much for his country, I refer to the good old gentleman h'mself. I obtained the above facts from the lies of his daughter, Mrs. J. C. Boyer, Waterloo, DeKalb country, Ind.

Boston, Mass.

Reformers, Attention!

To the Editor of the Religio Philosophical Journal:

I give below in concise form, the number of suicides, murders, legal hangings and lynchings in the different States and Territories in the Union, during the year just passed (1883). It is a ghastly record The figures were originally gathered from Washington reports, and as far as given are undoubtedly correct, although there may have been many more suicides, murders and lynchings which were not reported. What a mountain load of crime and suffering this list represents; truly there is work for reformers in the United States of America:

	Suichin.	Munder	Hangings	Lynchings
Alabama Arkansas California Colorado Connecticut	12	33 92 21 50 18	17 2	11 5
Belaware Florida Grorgia Hittoda Hudana Judana	246 95 96	16 78 172 181 65	• 1 1 2 8 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	2225
Kansas Kentucky Louisiana Maine Maryiand	70 9 8	112 72 9	. 1	17.72
Massachusetts Myfigan Minnesola Misslasippi Missouri	89 89 12 59	67 40 50 123	3 4	3 18 10
Kebraska Nevada New Hampshire New Jersey New York	22	32 9 10 13	2	7
North Carolina Obile Obregon Pennsylvania	103	12	5	3
libote Island South Carolina Tenhessee; Texas; Vermond	10 87 29	16th	11	82 82
Virginia. West Virginia. West Virginia. Arlo-ma Dakota.	74	45 95 80 80 28		1 1 2 3
Idaho Indian Territhy A Mortana New Mexico	i	54 107 20	3	157
Wyoming Instrict of Columbia. Alaska Washington Territory		. 718	``	3
	1 495	2,086	136	185

When we consider the amount of suffering a man or woman will endure before deciding on suicide as a means of escape, and then moltiply that by 1,185, we may be able to form an estimate of the misery represented by the first column. See the fiendish late depicted in the countenance of the man who plungers a kinfe into the bosom of his fellow or levels the deadly revolver, and increase this 2356 times, and you may get an blea of the sum of malignity embraced in the second column.

How many of these 3571 were Spiritualiste? Surely not one! Let us hope so at least. Of one thing we may be certain, that if there had been one, be must have strangely and sadly forgotten himself.

Storge, Mich. Thos, Haknotso,

Mrs. Jennie Lord Webb.

To the Editor of the Leligio Philosophical Journal

To the Either of the Leilglo Philosophical Journal:
Inclosed find a copy of a letter from this well
known medium. I think it ought to be published,
Mrs. Webb has been a public medium for more than
twenty years. See was guly a child when the softits
found and began to develop her rare endowment.
They have faithfully clung by her in every videstinde
of hel eventual life. The late Epes Sargent held her
in high esteem for many years and to his dying day,
His widow regards her still withy mother's love. He
is widow regards her still withy mother's love. He
is widow regards her still withy mother's love. He
is widow for the Tellome were winn triends of Mrs.
Webb, and she is still held in high esteem by the surviving members of their families. Her mission secution have been to introduce "spiritualism among
weathy and coffured people.

Mrs. Webb, it seems, has lately received additional
developments to her former phaces of mediumship,
which were clair-towance, clair-andiance and physical
phenomena, as will be seen in her appended letter,
The record of her public and private life is blamelets.
Clucimant, Ohio.

Cincinnati, Ohio.

New York Circ, N. Y., No. 88 West 17th St.

Disar Frieria - Circumstances have forograft facagain to the feet of my guides. They order mis to
the post of duty and I obey. It seems I am to have
no rest this side of the Summer-land, Well, in the
cause of truth, justice and the soul's freedom, I am
willing to work. The guides now answer scaled letters en all business subjects. They discover and locate mineral and ore deposits. They transmit messages from the Spirit-world to their friends and kindred in this, when requested to do so, in writing.

Picase let your personal friends and the public
know that I am with the aid of Judg guides at their
service. My fee for answering a letter is \$2.00 in
cash, and len cents in pickage stamps. All professional letters must contain my fee.

Mrs. JESNIE L. WERE.

Gross expenditures for year ending Dec. 31st, 1883, on or-ders from No. 1,005 to No. 1,-010, also from No. 1 to No. 162....

. \$8,078.03 . 5,568.62 CASH PAID. \$ 69,66 Town taxes.... By balance \$ 220,66 6,850.24 The report also shows that fifty cottages have been built during the year. W. W. C.

N. E. Crispin writes: I have been a reader of the Joursal, for nearly twenty years. I first became a reader of Charles Partridge's Spiritual Telegraph in the summer of 1857. I continued to be a subscriber to the Telegraph till Andrew Jackson Davis commenced publishing The Herald of Progress. I got the first and last number of the paper. Soon after that time I saw the first copy of the Joursal; I became a subscriber and have read it ever since.

J. C. Howe of Gaylord, Kansal, writes: Allow me to echo the many good things said for the Joursal. I shall remain a life subscriber if possible.

Hiram Craig of Ft. Calhoun, Nebraska, writes:
/The Jouanat. will always be favored with my subscription so long as it maintains its present-position
in its unwavering fidelity to true and undefied Spiritualism.

Oliver Porter writes: I am well pleused with he JOURNAL, and have dropped the Banner of

Notes from San Francisco, Cal.

church and Sablath day rules, and cheered the speaker; but what will your plous people say when we tell you that the Rev. Doctor Horatio Stebblus, passion of the church, arose as Mr. Mozoomdar clossed, and in words out doing himself, he thanked this "Heathen from India" for his pure and noble teachings, and hoped that 'ur religion might be purified by his pression; but what will you say when before two thousand Christian people, br. Stebblus in his grandest manner said, "I thank God that you, sir, have not been converted."

ihousand Christian people, Pr. Stebbins in his grandest manner said, "I bank God that you, sir, have not been converted!"

Telegraph wires, steamships and railroads are doing their work, and we may all unite in saying. "Hank God for Franklin's kite, for Follon's steamboat and Edines' Age of Reason!" The ends of the earth are coming together and men are calling each other brother. Fo-day India and California shake hands, and these God for the ship and cars which brought this, Ox fellow man, to tell us of the perfections and improjections of his people. The reminds me Ox scene which occurred in this town: As the gentleman is now a resident administer of the Christian religion in your city, 'it will only be in the spostolic line to, "sit his pure mind by way of remembrance," to refer to it. I refer to Dr. Henry M. Scudder, formerly missionary to India, pastor of a church in San Francisco—then to Brooklyn, N. Y.—now of your place, and an abler man in the bulght and a better man needy-hot walk the face of our earth. Once on a time while here he visited the medium Mrs. Foys. In response to his call came many spirits, old friends from India, writing to him in the Hrahaminical language. After bodding quite a conversation, recognizing these old frients from the face-off land, the Doctor fell tack upon his ministerial diguity, and in quite a stage style said, "Madam, do you know that you are possessed of the decilip" was not awate of it," said Mrs. Foys.

"You most certainly are," said Mrs. Poys.

"You most certainly are," said the Poctor.

"Why, Poctor," said Mrs. Foys. "I am surprised. I thought these people you had been raiking to wereyour old friends from India instead of the devil from heil."

Moral-midisters should never go, near a medium, but do as Brother "Sam Sprecher" does, say it is the early process.

thought these people you had been talking to were your old friends from India instead of the devil from hell."

Moral-ministers should never go, near a medium, but do as Brother "Sam Sprecher" does, say it is the devil, preach against it, tell the people of R, but be careful that you do not know anything about it.

Our friend Mr. Barrows, who recently went East and came home as Dr. Barrows, merer goes near a medium. When he speaks of Spiritualists and Spiritualists he rounds off the corners with an apology. He has picules, festivals, and enterthinment builetins out upon the front and at the rear of his church. This Sunday morning's advertisement in a secular paper, consists of thirteen lines. It calls attention to Mrs. Cooper's Biblieclass. Mrs. C, is consin to R. J. Ingersoil. About two years ago she told a plous deacon, that if heaven is made up of such men as heyshed into which to go there and should prefer the companionship of "Cousin-Boh." There yind was called, but they could not put Sister Cooper out, so the deacon went out.

Dr. Barrows advertisement, after enumerating a long list of pious exercipes, closes the day by a "Grand Temperatic Praise Service and Concert, hed by the Pastor, assisted by the choir; Mr. C, L. Scherge, the celebrated connetts, and Samuel Johyer, the popular tenor and organist, director.

I tell you yield the "Heathen", from India come over to us, and our minister says, "Thank thol' at least one has not been converted," he is "Showing himself game."

Church people have a queer-way of pritting on Sanday clothes and making everything just lovely, if they would only let us go to hell peacefully and

least one has not been converted," he is "showing himself game."

Church people have a queer way of priting on Sunday clothes and making everything just lovely. If they would only let us go to hell peacefully and not be howing about it so much, we should co more often to hear their excellent music. When Mrs. C. and I got listen to a spititual beture and are horel about re-incarnation (having to come back as a Irich grave-diager or Sambo justance) may so as to have an experience or, as last Sunday evening, to a nasty irre bust speech of their minutes, we are glad to change it all for a "heathen" Hindoo, who takes of a pure and progressive life, or even Brother Barrows "foreordination," provided the moste from Sam Mayer's choir is the own in.

T. R. CLARGE.

Those Frauds.

Thuse Frands.

Last Sunday's San Francisco Chronicle contains a three column article exposing in detail the frands of Mrs. Reynolds in her professional character of persenden medium for spiritualistic circles. The proofs are too strong to be explained away and show her to be a deliberate franci. She is so much of an expert as to deceive a man as shrewd and cautions as tree. F. Parsons, former editor of the Record-Union. She has yet to answer in court for this sort of cheating, and will, no doubt, be convicted of obtaining money under false prefenses. It is no few thing with her. The RELIGHO-PRHISOPHICAL JORINAI. a Spiritualist paper published in Chicago, gaye a full account of her impostures in Ohio some time ago. The same paper, which, by the way, is ably edited and always on the side of honesty purity and good morals, has lately exposed the mediumistic fraud, br. Shea, who has been denounced, and exposed by the same taper at different times. The more valuable anything is, whether in the spiritual or material world, the more certain it is to have pretenders, limitators and frauds seeking to make gain out of it. The proofs of immortality through honest demonstrations are no exception to this rule, calling forth a host of dishouest shams, who make merchandise of the noblest aspirations and sentiments of the human soul. The true coin always draws after it a crowd of counterfeiters and forgers. In St. Louis the same spiritualistic game has been lately shown up. In England, too, we read like accounts, so much so that intelligent and wise Spiritualists have become suspicious of almost all professional mediums and are inclined to resort only to strictly private and family circles for additional demonstrations of the truth of their belief.—Yoo (Cal.) Mail.

Fun and Funds.

To the Editor of the Beligio-Philosophical Journal

To the Editor of the licitate Philosophical Journal

Compiliments of the season to you. May you be happy, live long on earth and dight fraud all the while, make a good newspaper; and more than all, make others happy! Only two Jollars and fifty cents a year for one copy per week for fifty-two weeks of the "Live Flighter," an eight paged journal, 40 columns reading matter, all about heaven, with the other place blotted ou!! Our moral courage man, please tell us, if one desires to appear liberal and hare his name in your paper; a lazy person who will not travel miles through the snow, to comply with your instructions as to the mode and method of remitting a year's subscription for the benefit of some one who cannot afford from their sleeder income to purchase the Journal, how is he to do it? Therg is no two-dollar and a half bill, and fractional currency is out of date. A two dollar bill is the much. I have it, Mr. Bundy; yes, sir, I have been "impressed" (?) Enclosed, please find a fire dollar bank bill, with which please pay for two copies of the JOURNAL, and send each to some one who cannot afford to pay for the benefit of your "light." I feel no "impression," however, to have any portion of this remittance credited to any one's back indebtedness, but to commence with the new year, 1884.

W. R. Hischter in renewing his subscription.

W. R. Righter in renewing his subscription says: None are more appreciative of the excellence and sterling worth of the JOHNAL than I am. It is strange that 19th century revelations with their grand light gleaning all over the earth, has presented in the land of its birth but one enduring unsuffied, ever staunch and true exponent of the spiritual philosophy.

There are ten things for which no one has ever yet been sorry—for doing good to all, for speaking evil of no one, for hearing before judging, for think-ing before speaking, for holding an angry tongue, for being kind to the distressed, for asking pardor for all wrongs, for being patient toward everybody, for stopping the ears to a talebearer, and for dishe-lieving ill reports.

A Terrible Prophecy.

The Red Sunsets, Cyclones and Earthquakes Fore-telling Coming Disaster—How to Meet It.

The recent mysterious appearances following sun set and preceding sumise have attracted whe attent from fixed such as the people generally. During the days of recent weeks the sun seems to have been obscured by a thin well of a duil leaden, became more luminous, then yellow, then orange, then red; and, as night settles down upon the earth a dull purple. At first it was thought these appearances were ordigary smart reflections of light but it is now pretty certain that they are either the mixty the property of world dust or very small meteors. Prof. Bysoks, of the Red House Observatory, Phelips, N. Yafas turned his telescope upon these objects and discovered what he thinks are myritads of elescopic meteors. If it is unorganized world dust, or decomposed vapors, tremarks: "How is this matter to be disposed of?" Will it settle and form a deposit upon the earth, or renain a partial opaque shell about the earth to cut off a portion of the sun's light upon it?"
Whatever the mystery is, there is no denying that some very strange forces are at work in the uportion of the sun's light upon it?
Whatever the mystery is, there is no denying that some very strange forces are at work in the uportion of the sun's light upon it?
Whatever the mystery is, there is no denying that some very strange forces are at work in the uportion of the sun's light upon it?
Whatever the mystery is, there is no denying that some object, the light of the property of the carful voicances and carthquakes which have destroyed so many cities and thousands of people-the thild was well of the most emisphenions activity which is exident in the sun to the carth. The attempts to prove his prophecy by the fact that in 1720, when description of the sun's description of the carth, be thinks, can exceed some property of the sun's description of the property is the fact that in 1720, when may be repaired to the solid on the sun of the

To the Editor of the Hestarb-Philosophical Journal:

In a vast number of our halls and churches are interested upon the walls on Christmas day, in large letters, "Wonderful Counselor, the Might (fod, the Everlasting Father, the Prince of Peace." It is intended to apply to the son of fod, occalled, and indicates that his birth occurred on the 25th of December, Yet the day, month, or even year is not known. It could not have been in midwinter as it is said, "shepherds were watching their flocks." In the inscriptions, the prophetic words are usually left out: "He shall be called." This prophery is still being fulfilled, dating back to the council of Nice when he was defilled. He is called the "Prince of Prace," though the appellation is unmeaning and will countinue so till "wars are learned no more," till he shall have put down all power and authority and establishes a permanent peace among the nailons of the earth. Another prophecyls in process of fulfillment wherein Jesus said his peace principle would not bring peace, but the sword. All important wars are either directly or indirectly religious ones. Though called the Mighty Gol, etc, it should be remembered called the Mighty Gol, etc, it should be remembered. bring peace, but the sword. All important wars are either directly or indirectly religious ones. Though called the Mighty God, etc., it should be remembered that he never claimed, but dealed being such. Still another prophecy of similar import is: "They who take the sword shall perish by the sword." Now, as the Christian systems have been upheld by the sword ever since the great coupcil, it is reasonably to be expected that they will perish by it in the approaching great day of battle, agreeably to the scripture prophecies.

Waterford, Maine.

There are some people who turn gray, but who do not grow hour, whose faces are surrowed but not wrinkled, whose hearts are sore wounded in many places, but are not dead. There is a youth that bids defiance to age, and there is a kindness that laughs at the world's roogh usage. These are, they who have returned good for evil, not having learned it as a lesson of righteousness, but becuse they have no evil in them to return upon others. Whom the gods love die young and they die young because they never grow old.—F. Marion Cransford.

S S. Allem of Independence, Iowa, writes: I have taken the JOURNAL ever since it first started. It seems to fill the place occupied by no other. Its in-dependent course is admirable.

IN SEATING.

I glauced back o'er the tide of life, Down which my boat had filly gone, And saw there, stranded by the strife, The wrecks of labors left undone.

My mind grew sad and filled with gloom; My whole heart sickened at the sight; Should it be, give, my sad doom To slok, unfinished, into night?

Is there a life where some desire. Some work for a dear, cherished one, Prompted by willing love's strong fire, Has not been dropped and left undone.

Enfinished tasks! How sad they seem! (thouse of Intentions, eyery one). They strew the banks of life's dark stream, Emblazoned with the word "Unione."

Oh! God, our Father! give me strength To finish all I have begun, So, when Death's voice I hear at length, I may not leave my work undone.

So, when Benth's voice I hear at length. I may not leave my work undone.

Jewish Colonization. For some years post interest has attached to the subject of Jewish colonization in Palastine. It has been known that the movement did not find favor with the Sultan and his advisers at Constantinople. It now appears, lowerer, that in spite of all hisoirances the movement has been attended with some success. A Jewish coloni, under Christian direction was established in the Holy Land at the end of October last. There is also be London Jewish society, under the Fre-thency of the Jaron and Jewish society and the Fre-thency of the Jaron different parts of Europe. By this latter society some first thousand across of land have been purchased at no great distance from Jeruschem. It is intended to actife about forty families upon the purchase, each family receiving an allotment of find, a house, tools, seed, and live stock.

Ten. Coffee and Cocon. By James Fraser in the Edinburg Chirurgical mate Pathological Journal gives the results of a series of experiments to determine the effect of the ordinary infused beverages—tes, coffee, and cocos—on-his digestion of albumen. He finds that all retard digestions except in four instances—namely; ham and white of eng with coffee, and fish with cocosalian and with cocas. Salt meats are less retarded in digestion than fresh. The retardation is greater with cooks, less as with the retardation is greater with cooks, less as with the retardation that albummoids, especially fresh meat, should not be taken with infused beverages, and therefore condemns meat tess.

A Long Tranece. A case of trance has lately ended in Glasgow. A woman '35 years of age land

therefore condemns ment tens.

A Long Trance. A case of trance has lately ended in Glasgow. A woman 35 years of age had lain since June last in a state of coma, motionless, with closed eyes, a puise of about 86 per minute, natural temperature, and normal breathing. Consciousness was entirely absent, until at the end of November, she suddenly awoke and is now recovering her wonted strength. Buring her long sleep she was fed daily by salagnach tobe. The case is well-night unique on account of its duration. These trances are the puzzles of the psychologist, and simulate death so closely that patients have been in danger of burial alive.

Tears of Hlood. The phrase "tears of blood"

burial alive.

Tenrs of Blood. The phrase "tears of blood" has often been used in a metaphorical sense; but it appears to be a well-proved fact that blood may drop from the eyes. There seems to be no eye disease in these bases any, more juna'in that of Louise Lateau, the Belgian "sugmatic," nor was there any disease of the skin where the bleeding marks of the so-called "crown of thorns" were seen. The "bleeding tears" occur, as a rule, to nervous, hysterical young women; but we may really see how, in such cases, the addition of a little religious mania or superstition would easily convert a psychological curiosity into a "modern miracle."

easily convert a psychological curiosity into a "modern miracle."

Old Testament. Of the forthcoming revision of the Old Testament the Christian at Work says: "Unless all signs fail, the book will be received with far more favor than the New Testament revision has met with, and this because the Old Testament is less generally read, because the old Testament is less generally read, because the right of the tild Testament is not almost wholly around New Testament exposition and the old the tild Testament is not a single the same than a strength of the tild Testament is not in antiquity there is nothing to do but to take up with what we have. And, while important changes have been resisted in the New Testament, they will probably not be refused, it, indeed, they are not promptly accepted, in the Old.

Extgnordinary! The Interfor can enjoy a joke even upon its own people, Presbytejians. The following is from its columns: "A subscriber tells us about a sermon he heard preached at the funeral of Brother Watkins. It so happened that Brother Watkins died the 22nd of February. The elequent preached its climax thus: Raising both hands, and with a voice tremolous with efrodion, he exclaimes: "O, think, sup brothere, what a wonderful—what a wonderful Providence! How wisely tiod chose the day for our friend's departure! How wisely the chose of providence! How wisely that the same day in the year which gave a Washington to our country gave a Watkins to Heaven."

gave a Watkins to Heaven:"

With the liberality for which the Chicago & North-Westtan Rahlway is noded, and the generous splift it always shows for enterprise, it responds to a need of low rates for land spekers and buyers, and is endeavoing to make the interests of the selfer identical with its own by offering every inducement to meet the requirements necessary to further this object. This road is the gateway to the unsurpassed farming regions of Central and Eastern Dakota. Write to the General Passenger Agent of this road, at Chicago, Ill., for maps, etc.

Personation in whaters colling two whort Years.

Persevere in whatever calling you adopt. Your progress may be slow, and your results seemlingly meagure but that is no reason for growing faint hearted. Hemember how the little brook persistently winds its way to the river, and the river to the ocean; both reach their destination.

The great moments of life are but moments like the others. Your doom is spoken in a word or two. A single look from the eyes, a mere pressure of the hand, may decide it; or of the lips, though they can-not speak.—Thackeray.

The history of the world teaches no lesson with more impressive solemnly than this: That the only safeguard to a great intellect is a pure heart; that folly commences the conquest of the heart, than folly commences the conquest of the mind.—C. C. Bannes.

AN HONEST OFFER. We trust none of our readers will overlook the astonishing offer made in this issue by The Iowa Farmer Co., of Cedar Rapids, Iowa. Their journal is one of the very best published—and a handsome book to every subscriber all for one doi-ar. They also give over \$5,000 worth of articles to Culo raisers and agents. Send for sample copies and premium lists when you send in your dollar.

An Island. At the request of leading capital-ists, a Chicago engineer liss presented an estimate of \$1,000,000 for the construction of an Island in Lake Michigan containing fifteen acres, the material to be

I was afflicted with Calarth for Syears, I found more relief in one bottle of Ely's Cream Balm than in all the remedies I have used.—Chas. A. Cromwell, Brooklyn, E. D., N. Y.

"Hob" Hart, the ex-minstrel, now known as Sutherland, the evangelist, got himself fined for as-faulting a man who disturbed his -religious meeting in Boston

No Safer Hemedy can be had for Couchs and Colds, or any trouble of the Throat, than "Brown's Broundid Troches." Price 25 cts. Nod only in boxes.

The Catholics in England, will soon commence the erection of a cathodral in Westminster, to cost over £500,000 sterling.

Mr. Jno. R. Patterson, of Evansville, Ind., says: Samaritan Nervine cured my wife of female weak-ess." Your Druggists keep it.

A Catholic pilgrimage to the Holy Land is pro-posed to start from New York the 27th of February.

Ayer's Hair Vigor prevents the hair from turning gray, and restores gray hair to its original color. Try it.

GOLDEN PRAISE

Ayer's Sarsaparilla

By People who Have Proven its Benign Effects.

matism.;
ORLANDO SNELL, Lowell, Mass.; "I cupy better health than ever before, due solely to the use of AYER'S SAISAPARII-LA." (Cured by it of Carbuneles and Debility.)

Debility.]

NATHAN S. CLEAVELAND. Beston Mass.: "A most valuable remedy for the lassitude and debility incident to the spring season." [His daughter cared by Averas Sarsaparilla of Headaches, Dizziness, Indigestion, and General Debility.]

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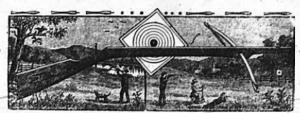
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obliged to employ some other instructor in philology.

You ask me to define a few "antiquated terms," such as "the spirit of truth"—"divine spirit"—by which I understand you wish me to put you in possession of that which I speak of as such. Now, Brother, you have asked of me that which I cannot do; that which no being in the universe can do without your aid. Should one born blind ask me to define the "antiquated terms" light, color, sparkle, glimmer, etc., I should be obliged to decline the undertaking, and for the same reason. The blind man having no' perception" of those elements by means of which I might cause him to "cognize" my definition, I should be obliged to wait, until, by some means, his eyes might be opened to "perceive" light, color, sparkle, glimmer, etc., before, by any definition, I could cause him to "cognize" the same. There being means by which the eye might be opened, the first direction to be given to the blind man would be. Use the means to obtain sight; until then, definitions of light and its phenomena will be of no value to you. So it is of the spiritually blind. One, who asks for a definition of those things to which you refer, that he may "perceive" and "cognize" what they are, can only be referred to the means by which spiritual vision may be obtained; and if he neglects or refuses to employ such means. I know of no.help for him; he must continue in his Ignorance and spiritual blindness. Jesus was once requested by one of his disciples, to show them the Father. But he could not do it, notwithstanding the Father dwelt in him. He told them, however, how the Father might be found, which consisted in keeping his instructions in mind and obeying them.

One word more, Brother, and I have done with you for this time. While engaged in writing the articles, whose rhetorical monstrosities so offend you, my mind becomes so absorbed in the subject, that I become unaware of what is going on about me, and it is not surprising to me, that I fail to express my ideas strictly in thetorical or even gr

Tests of Spirit Presence.

Certain spiritual phenomena have recently come to my observations and knowledge, which are so positive and convincing in their nature, that I am impelied to give, the many readers of your valuable Journal, a statement of the facts as presented to me. Being in Boston last week, I attended a materializing scance held by Miss Gertrude Berry. There was a very large circle, altogether too large, but there were many spirits that materialized and came to the curtains; others came to their friends who were sitting in the circle and talked freely with thess.

I have a mother and sister who have been in spirit life many years. They both materialized and called for me; first, my sister. She advanced several feet into the room towards me. I was sitting in the farthermost corner of the room. I recognized her and sprang towards her. She clasped both arms about my neck and embraced me as earnestly as she could have done, and exactly as she used to do in human form. She then led me into the cabinet or materializing room, and said, "I wish you to feel of the medium and know that this is genuine." I needed no such assurances, but I did feel of the medium shead, face and hands. She was lying entranced upon a lounge. During this time my sister had her right hand holding my let hand, and although the room was as dark as midnight darkness, yet I could see both the medium had had her right hand holding my let hand, and although the room was as dark as midnight darkness, yet I could see both the medium and my sister perfectly plain. After this my sister again clasped both her arms about my neck and kissed me repeatedly, and was profuse in her expressions of great joy that I gave her so many opportunities to come in "the form." She has materialized to me very many times. She then elim outside the curtains in full view of the circle. I then clasped both her hands in mine, and she de-materialized at once, leaving the standing alone. "Alone!" do I say? No! Not alone, though it appeared so, for she was still with me, but not in human form.

iations from that exact hand.

Having introduced to your readers the medium, Dr. Flint, I will complete the narrative concerning my spirit sister. On my return from Boston on Friday evening last, I received from the Doctor a letter from my sister, written Saturday morning through herown volition, unsolicited by me, in which the following passage occurs: "Oh! dear brother, did we not have a glorious time together in Boston, when I materialized to you. Oldo give me every opportunity to manifest to you. I wonder what sister — [and here she gave the names of a sister and sisterinlaw, both entirely unknown to any one outside my own family] would have said, could they have witnessed it. I guess it would

have tended to drop the scales of doubt and bigotry from off their eyes. Bon't you think it would? I called yesterday, Sunday, upon another medium, Mrs. L. M. Marsh, 220 West 40th St. Presently her control, with whom I am very familiar, came and one of the first things she said was: "Didn't your sister materialize to you beautifully in Boston? I was there and helped her to come, and also your mother." When such facts are presented to the public, I am at a loss to divine the nature and character of the individual who will stubbornly and ignorantly ignore them. But in the future ages of the world, this frail humanity will have become so developed that it, will be a difficult task to find an unbeliever in Spiritualism. C. HOLLAND. Grand Union Hotel, New York.

An Address by Dr. J. A. Marvin, Delivered at Royal Templar Hail, Detroit, Mich., January 6th, 188

Out of the night comes the morning with its bright and invigorating sunlight. Out of the comparative darkness of the past dawns the morning of a new era of thought and of life with its bright and invigorating sunlight of knowledge and truth. The gods of the past with their attributes of stenness and severity, with their proclivities to anger and avenge, with their unappeased wrath only to be palliated at the sacrifice of human blood, with their vacillating and changeable purposes, have passed away, and in their stead has arisen to our better version, the gods of love and mercy, of compassion and charity.

charity.

The night of gloom has almost passed and the morning of rational truth and of love is dawning on our vision. No more do we tremble with fear before our God and importune in prayer that His avenging hand may be withheld. But we raise our voices in thanksgiving that our God is a God of love and that we are his children and all coming generations a religion which shall be a temple to our God, that shall never crumble to dust or be crushed beteath the heel of human progress, but shall grow higher and brighter with every age because builded on the foundation of human love, the eternal brotherhoad of man, the loving fatherhoad of God; a religion which shall go into all the walks and avocations of life to make man more just and more merciful and considerate of his fellow man, that shall cause him to more fully cast aside and overcome the selishness and proseness inherent in his own nature, and to more perfectly develop the highest and best qualities implanted therein; a religion which shall go hand in hand with the advancement in schene and art and outline the pathway of growth and perfection in human governments; a religion which shall recognize the laws of nature as just and inimitable and in perfect harmony with all the attributes of the Great Father, shall cuttivate in man a better understanding of himself and of all the laws that govern his physical, mental and spiritual organization, and the results that must surely follow all his acts and all his thoughts, not only to himself but to his posterity as well, even unto remote generations; a religion which shall recognize the rights of woman, as at par and co-equal with those of man, insisting on perfect tolerance between husband and wife, of thought and opinion, and directing their united efforts to a more perfect conjugal happiness, and to higher attailments in the great field of human progress and right.

The truths, the high and holy teachings that have come to the world through their integration of the sacred teachers of ancient times, will never die

would cause him to deal charitably and kindly, as well as wisely, with all the erring ones of earth.

This is the religion that Spiritualism segks to develop in the mind and lives of mankind; based, first, on a positive knowledge of immortality; second, in the recognition of the presence of our spirit friends and of their ability to communicate to us and of our ability to draw from the noblest and best who have passed to spirit life, for knowledge and truth that shall make us wiser and better, and better, enable us to perform our earthly work. The fundamental truths of Spiritualism are (1) a knowledge of immortality derived through the manifestations of the departed ones in such form as to clearly and positively fix their identity; (2) an intelligent consciousness that we are surrounded by those who have passed to spirit life, and that they are cognizant of our thoughts and acts, and under proper conditions can and do communicate with us; (3) spirits released from the earthly body are often ministering angels to those still of the earth life; (4) that God is the great source of all life and power; (5) that as God is our father so are all mankind our brothers, and the dvine attribute of love is only fulfilled in us as we manifest

our earnest, sincere and unselfish love for our fellow man.

This religion will be tolerant and mindful of all the rights and interest of mankind. It "will foster all truth for truth's sake, and encourage the broadest field of thought and investigation, that that which is true may be fully established in the minds of all the people. It will sacredly cherish and maintain all that is good and pure; all that tends to the best happiness of mankind as sacred and divine. For is not God the author of all that is good? Can you of the Christian world flad aught of fault with this? Can you reasonably deny to man that which Christ and the aposties gave to him nineteen hundred years ago, of positive knowledge of immortality? Can you reasonably deny to him the happiness and strength that comes with the knowledge that his friends who have passed to the spirit world are still his daily companions and cognizant of all his life, and underfavorable conditions may communicate to him from their spirit homes? Can you reasonably deny to those who have gone before to the spirit world the privilege of communicating to those of the earth life as they did in the days of old? Or can you, with your limited wisdom, question the propriety of such communication? But say you these things belonged to days of the past. Have the purposes of the eternal been changed? Have the laws of matter and of spirit been remodeled that man should no longer have the light of the brightest sun of knowledge that came to him in the ages far late; If this be a fact then should we question the proper of the serial of the strait was unserted.

past?

It has been said "that truth shall make us free." If this be a fact then should we question the truth of any religion, creed or dogma that would place shackels on freedom of thought and opinion.

Pope Leo wants peace with Archbishop Croke, though the latter has not repented his political course in the past. To select him as his representative in laying the corner-stone of the O'Connell Memorial Church; is a high ecclesiastical honor, and the selection may be regarded as the Pontiff's apology for his ill-advised censure of the prelate.

The Valley Chronicle of St. Charles, Ill., says: "Byron Cowen's New Year's experience was much more unpleasant than was at first supposed. After trying all means of finding the lost horse, he at last applied to Mrs. Howard, who told him he would find the animal, frozen, within eighty rods of the place from which it disappeared. Proceeding to the spot, he instituted a search and soon found the horse, frozen stiff and dead, and half buried in the drifted snow. It made a sorry ending of his enjoyment on New Year's eve." Our readers will remember that Mrs. Howard is a medium. Mrs. Abraham Lin-coln often spent weeks at St. Charles for the sole purpose of visiting Mrs. Howard. Portions of Central America are being laid

waste by an invasion of rats. This is an oc-currence not uncommon in tropical cli mates In portions of Brazil these incursions are periodical, occurring about every twenty years. This is said to depend on the ripen-ing of the seed of the bamboo, which occurs at the age of about twenty years. The seed-ing covers a period of four or five years, each bamboo producing about a peck of seed. During this period the rats in the forests multiply in incredible numbers. But this is fol-lowed by the fifteen years of bamboo growth, when it ripens no seeds. Then follows the rat famine, and their emigration to the cultivated fields, destroying everything edible In their path.

A strange case of somnambulism occurred on the Rock Jeland passenger train just be-fore it reached Joliet, Ill., a few days ago. Mrs. Mealey Simmons was traveling from Fairbury, Neb., with her two daughters: They were occupying a berth in the sleeping-car, when, about midnight, the lady awoke and missed little Gracie, aged four years. The frightened mother aroused all the passen-gers, but a careful search failed to reveal the little one. The grief-stricken woman was bewailing the fate of the lost child when the conductor entered with the wait, the lafter crying pitifully. He had found her in the third car shead in her nightdress, and when he spoke the child did not heed him until he touched her. Gracie then gazed about in as-tonishment as if awaking from deep sleep. She had found her way through the coaches while the train was running at high speed.

It is said that Herbert Spencer is known to entertain very similar views on religion to those of Bob Ingersoll. He also expresses those of Boo Ingerson. He are expressions the himself in language very much like that of the Peoria doubter, as the following passage from his article on "Religion" in the current number of the Nineteenth Century will show:
"The cruelty of a Fijian god who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small compared with the cruelty of a God who condemns man to tortures which are eternal; and the ascription of that cruel-ty, though habitual in ecclesiastical formulas, occasionally occurring in sermons, and still sometimes pictorially illustrated, is becoming so intolerable to the better natured that, while some theologians distinctly deny it others drop it out of their teachings.

At Bridgeville, Ohlo, Henry Stephens, a wealthy farmer, attended several revival meetings, and one evening he professed to be converted and went home greatly agitated and acting strangely. When he reached his e he compelled a man who was boarding with him and who had a lame leg to get down on his knees and pray. The man got down on one knee but could not bend the other, when Stephens became enraged and forced the poor fellow to bend his lame knee. excited man then grabbed an old Bible and his four-year-old child, and, mounting one of st horses, rode at breakneck speed for five miles through a terrible storm. When he returned he chased his wife around the house with a knife, and she was so greatly frightened that she became ill and died in a few hours. Stephens is calm at times and rational, but every hour or two he becomes a

raving maniac.

In Switzerland and in the Belgian Ardenes, says M. de Lavalaye, a good many communes own communal land, either forests, pasture, or arable land. In Switzerland this is called the Alimend (i. e., all men's land). The forest provides the commune's inhabitants with firewood, and, indeed, with all the wood needful to repair, enlarge, or rebuild their dwellings. Their pasture land, the alp on the mountain, gives food during the summer months for all the cattle that every family has kept through the winter. A small portion of land is also allotted to each house holder, for life or for a long term of years for the growth of potatoes and vegetables. In this way all are saved from extreme and abject misery, while an additional bond retains them in their native village. One of the comnunes near Interlachen, Switzerland, he de-scribes. It is by the Lake of Brienz, and is the delta formed by the Lutschine. Along the banks of the torread this delta is cut up into little squares of about a sixth or a quarter of an acre, and each is planted with fruit trees and vegetables, and cultivated as a little kitchen garden. It is the Alimend of Bonigen, that charming little village where the travel-erembarks for the Giesbach. Eagh little divi-sion of land is carefully tended, for the villagers know that their garden is secure to them for life, free of charge.

Heaven is the day of which grace is the dawn, the rich, ripe fruit, of which grace is the lovely flower: the inner shrine of the most glorious temple of which grace forms the approach and outer court.—Dr. Guthrie.

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100 Pounds Lighter Draft
rulks any Others PLOW MADE, either
rulks or walking, doing the same work.
No other plow can approach it in LightMESS OF DRAFT or THOROUGHNESS OF
WORK, because no other plow is contructed like it, embudying the setonition
principles of perfect plowing. Note
the plow is in FRONT of the driver.
The plow is in FRONT of the driver.
The plow is not DRAGGED but CARRIED
by means of the perfect support of 3 wheels
The front wheel 's as as a gage, and the
plow Slices and turns a UNIFORM furrow.
The Swivel-Plate Pole prevents all sidedraft and weight on horses necks.
The Driver's weight is mainly core the
to the plow, and is An ADWANTAGE in
keeping the plow firmh down to its work.
It is Simple, Easy to Handle, Strong and
Durable, and requires no jockeying to
make it do perfect work. It is so constructed that it MUST do it.

Save your horses, accouncy, MAKE
motier, and increase the yield of your
fields by securing TIEE test and lightmodels or securing TIEE test and light-

MOLINE PLOW CO. MOLINE, ILLINOIS. phar. brand

MIND, THOUGHT AND CEREBRATION.

ACENTS \$100 PER MONTH MANNING'S STOCK-BOOK near Hon J. W. OVER 80.000 ALREADY SOLD I Demand increasing. Farmers, the



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